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VOL. XIV. No. 20. CHICAGO, SATURDAY, AUGUST 15, 1891. WHOLE No. 667.

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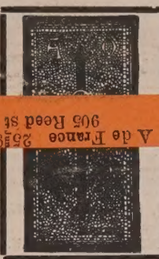

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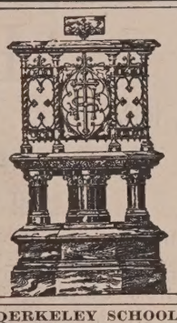

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The Living Church.

SATURDAY, AUGUST 15, 1891.

THE Hook Memorial at Leeds, which has cost nearly £50,000, is (*Truth* says) to be formally opened in October by the new Archbishop of York.

DR. MOMERIE has been dismissed from his Professorship of Logic and Metaphysics at King's College, in consequence of the announcement that he will repeat his lecture on "The Corruption of the Church."

THE enthronement of the Archbishop of York (Dr. Maclagan) is fixed to take place in the afternoon of Tuesday, Sept. 15th. The dean and chapter of York have received the mandate to proceed to the election.

THE arguments in the appeal to the Privy Council in the Bishop of Lincoln's case have been concluded. Dr. Tristram, who followed Sir Horace Davey, argued at some length upon certain points as to altar lights. Their Lordships eventually reserved judgment. The Bishop of Lincoln did not appear, either personally or by counsel.

THE Chatham Islands form part of the diocese of Christchurch, New Zealand, although they lie 500 miles from the mainland. Bishop Julius lately visited them and caused quite a sensation among the islanders, who presented an address of welcome, expressing their great pleasure at the Bishop's visit. Twelve candidates were confirmed, and a church at Te One was consecrated.

THE committee of the Church Missionary Society have decided that the new memorial church to Bishop Hannington and Bishop Parker shall be forthwith erected, in Mombasa, not in Frere Town. For while Mombasa will yearly become more populous and important, Frere Town will naturally by degrees recede, now that there is no likelihood of any large addition of freed slaves. It is trusted that the recent changes will have almost entirely stopped the sea traffic in slaves.

THE Bishop of Winchester (Dr. Thorold) made his first official visit to the Island of Guernsey, on Monday, July 13th, where, in the town church (St. Peter-Port), he confirmed 206 candidates, presented by the rectors of six parishes on that island. In his excellent and practical address to the candidates, full of good advice, he particularly dwelt upon the formation of friendships. He also strongly advised them daily to repeat, as he himself was in the habit, that beautiful Confirmation prayer: "Defend, O Lord," etc., every day on waking.

AT a recent meeting of the chapter of York, held in the Zouche chapel, the dean of York, on behalf of the chapter, presented to the Bishop of Hull, Suffragan of York, an episcopal ring, consisting of an amethyst, in a massive gold setting, bearing a mitre and the arms of the Bishop. The dean expressed the wishes of the chapter for the happiness and prosperity of the Bishop of Hull, and that in his episcopate he might find fresh fields of usefulness. The Bishop thanked the chapter, reviewing his connection with it for twenty years, and expressing the gratification that he had experienced from the fraternal kindness that had always been extended to him from its members.

THE Bishop of Guildford, prolocutor of the Lower House of Convocation, speaking at Guildford, said that the Education Bill had been framed very kindly towards voluntary schools, and he entertained no pessimistic views of its results. It was a mistake to say that voluntary school education was inferior to that of Board schools, although the Government grant was one shilling a head less. Speaking favorably of Churchmen becoming Board schoolmasters, he said that, although the Catechism and Prayer Book might be taken from them, nobody could prevent their influencing children by their own personal religious influence, which, after all, was the greatest possible force in education.

ARCHDEACON DENISON has sent the Archbishop of Canterbury a letter on "Lux Mundi," in which he places before his Grace a brief analysis of the book. The Archdeacon says the book proposes a new manner of the faith in Christ, "a faith which, for the old Scriptures, excludes the divine authority of portions of the old Scriptures, and, for the new Scriptures, excludes the external knowledge of Jesus Christ." The Archdeacon sets himself to prove this allegation, and sorrowfully concludes that, although such views may prove a refuge for the few, "all that remains for the million is to have doubts suggested about the divine authority of Holy Scripture and the external knowledge of our Lord and Saviour Jesus Christ, which they have no answer to for themselves, and no living voice of the Church to enable them to put the doubts away." The letter is published by the Church Printing Company.

THERE were many interesting passages of arms between the bench and counsel in the hearing of the Lincoln Appeal. For instance, the Bishop of Lichfield asked whether Sir Horace Davey was aware that John Wesley approved of the mixed chalice, and that it was stated that at one time he and some of his young friends attended a church where the mixed chalice was in use. Sir Horace Davey submitted that that would only prove John Wesley's opinion. It would prove also, said the Bishop, the practice in the time of John Wesley. There was also no doubt that in Bishop Wilson's time the practice of mixing the cup was prevalent in the Isle of Man, and there was reason to believe that Bishop Wilson himself used it. That, again, said Sir Horace, would show what was Bishop Wilson's opinion—and the general practice in the Isle of Man, added the Bishop.

THE programme of the Church Congress, to be held at Rhyl, on Oct. 6th-9th, embraces subjects of importance to the Anglican Communion, such as: "The Church in Relation to Nonconformists," "The Church's Work in the Poorest Quarters of Cities and in Industrial and Mining Districts," "How the Church may Extend her Work in connection with State Agencies and Voluntary Organizations," "Criticisms of Holy Scripture and the Church's Gain thereby." "Foreign Missions." "Church Education," "Church Music," "The Parochial System," Aids to the Life of Godliness," "The Divine Personality, and the Bearing of Belief in the same on Individual Life." American Churchmen are cordially invited, and the reception committee will do their best to find accommodations for them if they will signify their intention of being present. Rhyl is about two hours' ride from Liverpool, on the Welsh coast.

A CORRESPONDENT of *Church Bells* sends a remarkable extract from a letter written in 1809 by Bishop Inglis, the first Bishop of Nova Scotia, to the authorities of Trinity church, Kingston, New Brunswick. He had been much pleased by the devotion of the people in building themselves a church in what was then a wilderness, and, although the Bishop was a man of apostolic mind, he utters this rebuke: "But it gave me no small concern to learn that the pews in the church of Kingston were all held in common, and that none were appropriated to individuals, as is the case in all other churches in our Communion." He then went on very seriously to tell the good people of Kingston, who were so much in advance of the spirit of the day, that he had never before in England or America known of such a thing, and warned them that the worst characters might, under such a system, come to sit with the most religious and respectable characters in the parish. He also pointed out that when a man had a pew of his own he could leave his Bible and Prayer Book there on one Sunday with the certainty of finding them in that pew on the next Sabbath, and that the infirmities of age and bad health could not be attended to by lining the pew with cloth and covering the floor, if the pews were held in common. Then he remarked: "What could occasion such an innovation, such a departure from the usage of the Church of England, I am unable to conceive. The greatest disorder must be the consequence if this mode be continued when the country becomes populous; in some places it would at this day be ruinous to the Church . . . I earnestly recommend to your consideration the removal of this strange arrangement."

THE jubilee of the far-famed parish church of Leeds, began on Saturday afternoon, July 11th, when the Archbishop of Canterbury, who had promised to attend the celebration, reached Leeds. He was received at the station by the vicar, Dr. Talbot, and a guard of honor furnished by the Leeds Rifles. Headed by the band of the regiment, his Grace and those with him proceeded to the Church Institute, where some hundreds of the clergy and laity of the district had assembled to meet him. He proceeded thence to the parish church for Evensong, about fourscore churchwardens and over a hundred priests being in the procession. Banners were borne aloft, the jewelled cross-staff was carried before the Archbishop, and his train was upheld by two youthful sons of Dr. Talbot, who were vested in surplices and red cassocks. The church had been specially decorated with white and red flowers, and banners hung in front of the galleries. After Evensong, Dr. and Mrs. Talbot received a large number of guests at tea in the Church Institute. At six o'clock a meeting in aid of the Archbishop's Mission to the Assyrian Christians, was held in the lecture hall of the Church Institute, the vicar of Leeds in the chair. There was a large attendance, among those present being the Rev. Canon Scott Holland, the Rev. Dr. Bright, Christ church, Oxford; and Mr. J. G. Talbot, M. P. On Sunday morning the principal service was attended by the mayor and corporation in state. Many hundreds of people were unable to obtain admission. The Archbishop was accompanied by Bishop Barry, the Bishop-designate of Truro (Dr. Gott) the vicar of Leeds, and many other priests. His Grace preached from 1 Cor. x: 17. In the afternoon a special service for men only was held, Bishop Barry being the preacher. The band of the local Artillery Volunteers accompanied the hymns. In the evening the sermon was preached by Dr. Gott, who for many years was vicar of Leeds. The Bishop of Hereford, also one of the past vicars of the church, was expected to preach on this occasion, but he was unable to do so. In consequence of the inability of the Bishop to be present, Dr. Gott kindly consented to preach instead of on the Sunday after. There was a crowded congregation, and about 1,500 people could not gain admission into the church. For the latter, a service was held in the eastern portion of the churchyard by the Rev. C. G. Lang, and addresses were given by Canon Scott Holland and Dr. Gott.

CANADA.

The first annual Sunday school convention at St. James' church, St. Mary's, diocese of Huron, was held last month. There was a good attendance at the morning celebration of the Holy Communion with which the proceedings commenced. A clear and comprehensive report of the numbers attending the Sunday schools in the deanery of Perth, in which the meeting was held, was read at the afternoon session. The report also gave an account of the funds contributed by the Sunday schools of the deanery to Home and Foreign Missions as well as other interesting matters of information.

Three scholarships were awarded at the midsummer examinations of Huron College, to the value of $240 altogether. Plans are being prepared and subscriptions asked for a large addition to the college, to be built as soon as possible. Unless increased accommodation is provided, no more students can be admitted at present. The teaching staff also is to be materially

increased. The Bishop of Huron has just returned home after a visitation through the county of Norfolk. As soon as his engagements will permit, he is to go to the seaside for a much-needed holiday. He administered the rite of Confirmation at St. John's church, Strathroy, on the 2nd, to 22 candidates. A handsome church is to be built at Ilderton in the same diocese in the course of the year. The money is nearly all subscribed.

A diocesan theological library has been created in the Cathedral, Toronto, for the use of the clergy of the diocese. It contains nearly 12,000 volumes. Although the work on St. Alban's cathedral, Toronto, is going on well, it could proceed much more rapidly but for the lack of funds. The proposal to establish a distinct Church book-room in the diocese of Toronto, meets with general approval, but there are differences of opinion as to how the funds shall be raised. The St. Andrew's Brotherhood lately formed in the diocese of Toronto, received favorable notice from the Bishop in his address to the Synod of Toronto.

The corner stone of a fine, stone church, that of St. James', Guelph, diocese of Niagara, was laid in the end of July. The Bishop and clergy walked to the rising structure in procession, and the choir and clergy stood upon the floor of the new church over the partially completed basement. A suitable service was held there, after which addresses were given by the Bishop and others. Liberal offerings were made. The Ministering Children's League of St. Paul's church, Fort Erie, in the same diocese, gave a sum of $40, which they realized by a strawberry festival, to the poor Indian children at Sault Ste. Marie, under the care of the Rev. F. E. Wilson.

A class of Indians and whites was confirmed recently by the Bishop of Quebec at the new church on the Reserve at Lake St. John, diocese of Quebec. This is the only Indian mission in the diocese, and the new church, which is remarkable for its neatness and beauty, has only a small debt of $120 remaining on it. It is hoped that this amount may soon be raised so that the church may be consecrated. The Rev. Mr. Stuart, of Three Rivers, cares for the mission and holds regular services for his Indian congregation once a month. Clergymen visiting Lake St. John, hold also occasional services.

The Bishop of Quebec has gone to visit that distant part of his diocese, the coast of Labrador. He may also visit the Magdalen Islands. He was accompanied by his chaplain, who is also his son, the Rev. Lennox Williams, and the Rev. Mr. Sutherland, missioner to the Labrador coast. The Bishop has to sail in an open boat along some 300 miles of dangerous coast, during his visitation, and will be absent several weeks.

It is proposed to build a new church at Clarendon Station, diocese of Ontario. A free deed of the site has been promised. Confirmations have been held in this diocese lately by Bishop Sweatman of Toronto, on account of the absence of Bishop Lewis. A Confirmation service was held at St. Alban's church, Amherst Island, on the 9th, when 19 candidates were confirmed. Thirteen others received the rite at St. John's church, Belleville, on the 11th, and 18 at Stella, on the 9th.

Some changes have been made by the Board of Governors of the University of Windsor, N. S., which will be published in the University Calendar for next term. King's College is the oldest university in the Dominion, possessing a royal charter from George III, dated 1802. The hoods worn by the graduates are precisely the same as those of the University of Oxford. An annual prize for the most deserving pupil of the Church School for Girls, Windsor, has been offered by the Bishop of Nova Scotia, writing from England, where he has gone for the re-establishment of his health The corner-stone of a new church at Alberton, P. E. I., was laid recently with appropriate services.

In the secretary's report, presented to the diocesan Church Society of New Brunswick, which met at Fredericton lately, the Metropolitan, assisted by the Bishop-coadjutor, presiding, some interesting information was given. Among other items it was stated that the number of communicants was the largest yet returned for the whole diocese, there being an increase of over 700 in the last five years. The Home Mission Board reported 13 missions vacant in the diocese of Nova Scotia. A resolution was made that a union should be effected between the diocesan Church Society and the synod. The matter was referred to a special committee to report upon. An anniversary service, which was largely attended, was held in the cathedral, Fredericton, in the evening. The music was very good, and the clergy assisted the choir.

The diocesan synod of Fredericton began its 22nd session on July 1st, the Metropolitan and Bishop-coadjutor presiding. The report of the committee appointed last session "to ascertain the causes of the continually increasing expenses of the provincial synod, for a share of which this synod was assessed", was read. Reports were also read from the University of King's College, Windsor, and the Church School for Girls. The scheme for the consolidation of the Church in British North America was referred to a special committee.

The treasurer of the synod of Qu' Appelle reported a balance at the end of the year of $1,400. The Bishop reported 17 Confirmations held and 78 persons confirmed during the year; also an increase of 123 communicants during the past year in the diocese. The Women's Guild of Qu' Appelle Station have nearly cleared off the debt on the church there.

The addition being built to the church of St. James the Apostle, Montreal, during the summer, will necessitate closing the church for the two last Sundays in August. The new portion will give a much larger seating capacity.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—An interesting service was held in St. Barnabas' church by the combined vested choirs of St. Barnabas' and the choir from the mission of the Nativity, in charge of Mr. Whitney. A full choral service was rendered, and an address on Church music and choirs was made by the Rev. Colin C. Tate, priest in charge of St. Barnabas' and Maywood. The choirs and music were under the direction of Mr. Edgar Thompson of the seminary, who is doing a good work at St. Barnabas' as choirmaster and lay-reader.

The choir of St. Andrew's church went to Holmes' Island, Pine Lake, at La Porte, Ind., for their summer outing, on July 20th. The Rev. Mr. Dewitt accompanied them. The boys enjoyed the occasion immensely. On Sunday, July 26th, St. Paul's church, La Porte, being closed, morning service was held at the Island, about 300 Church people and others attending. The sermon of Mr. Dewitt and the singing by the choir made a deep impression. On Monday, the 27th, St. Andrew's choir returned home, and their places at the Island were taken by the choir of St. Peter's church, Lake View. The Rev. Mr. Edsall accompanied them, but left at the end of two days, Mr K. F. Thomas, organist and choirmaster, taking charge of the boys. On August 2nd, they rendered the musical part of the service in St. Paul's church, La Porte; Mr. Thomas presided at the organ, 26 men and boys filling the choir stalls, all vested. The church was full, and such a service was never before heard in La Porte. In the afternoon a service was held at the Island by Mr. C. E. S. Fielden, of Chicago, assisted by the choir, which was also largely attended. The choir left for home, August 3rd. Next week, the choir of the cathedral, Chicago, is expected at Holmes' Island.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The trustees of St. John's Guild have recently received $1,063.75 in contributions for the summer work of the Floating Hospital and Seaside Hospital Fund.

A musical service is being held once a month in our chapel at Blackwell's Island, in the East River, by the surpliced choir of the church of the Holy Sepulchre. On the last Sunday in July, the chapel was crowded with inmates from the asylums and alms houses which constitute the only structures on the island. The Rev. Mr. French, of the City Mission Society, who has charge of these services, made a brief address, thanking the rector of the Holy Sepulchre, the Rev. Dr. Hughes, for the kindly aid rendered. The service was choral throughout. The anthem was Sir Arthur Sullivan's "I will mention the loving kindness of the Lord."

During the last year St. George's church was put to unusual expense, for special but necessary repairs, amounting to nearly $20,000. The envelope income of the year amounted to a little over $20,000; loose cash on the plate to about $3 500, and nearly $30,000 was raised by special subscriptions to meet the unusual expenditure. The special designation for expenditure, was $25,566 for support of the parish and its clergy; $8,010 for collections for parish mission work; $1,844 for Communion alms; $5,772 for sea-side work; $35,791 for special objects, including repairs and betterments; $713 towards a permanent endowment fund; and $9,888 for the missionary work of the Church—not parochial. The total for the year reached nearly $100,000, and was much the largest sum ever raised in St. George's parish. Since the close of the year, thus reported, a special effort has been made to create an endowment fund, and large amounts have been pledged for this purpose. The church increasingly reaches the poor by means of its free seats and frequent services, and of its many assistant clergy, parish visitors, deaconesses, and parochial organizations. A large proportion of those who attend are a shifting element, who never make themselves known to the rector, or assistants, but this is a necessary feature of the moving about of the poor from one abode to another in consequence of privations, and has the effect of extending the usefulness of the church among a constantly increasing number of souls. The number of communicants, by actual count, who partook of the early Communion on Easter Day, was 900, and of these certainly three-fourths were wage-earners. There were added during the year, 361 communicants; the present number on the books is 2,458. The total number of persons communing during the year was 12,750. There have been three Celebrations every Sunday, and one every Thursday and every saint's day. The rector and assistant clergy have made and received 7,072 visits, performed 172 Baptisms, 101 marriages, and 60 burials, delivered 351 sermons and addresses, conducted 702 public services in the church and in the Memorial House, held 476 meetings, celebrated the Holy Communion in church 160 times, and in private 58 times; publicly addressed the children of the parish 54 times, and presented 148 persons for the rite of Confirmation. Through the church visitors and deaconesses, over 500 families were cared for, with 14,958 visits made and received.

Grace church, the Rev. W. R. Huntington, D. D., rector, conducts a carefully-graded, industrial educational work as part of the regular parish activities. This is divided into two branches, the industrial school, and St. Agnes' Guild. The school has a membership of nearly 500 children, who have been taught in three separate departments, learning to make garments of different kinds, and finally being taught the use of the sewing machine. Efforts were made to produce orderly habits, and to train the children to be neat and painstaking in their homes. Through the co operation of the New York Cooking School, 15 children were sent to join their classes. The Children's Helpers met weekly at Grace chapel, to prepare and cut out work for the little ones to do. At the close of the annual season, prizes were awarded for sewing, attendance, punctuality, and neatness, and many names were placed on the Roll of Honor. The average attendance of teachers was 53, and of scholars, 355. The receipts for the year amounted to $1,229.46, and expenditures to a like amount, including $640.47 for materials for work, $112.75 for shoes, and $163.07 as cost of the Easter festival. St. Agnes' Guild has instructed girls of 14 years of age and upward, in the finer kinds of needle work, dressmaking, millinery, knitting, etc., and it has aimed to cultivate a feeling of mutual friendliness and good will. One evening in the month was devoted to musical drill. The receipts, including balance on hand, amounted to $410.45, which more than covered the expenditure.

The Boys' Club of St. Mark's church, the Rev. Dr. Rylance, rector, has a membership of 2,700 lads, whose ages range from three to 21 years. It is conducted under the supervision of gentlemen who make it their business to give pleasure to these outcasts of the crowded portion of the city. During the summer an outing is provided for younger members of the Club one day in each week. The last excursion was made to Idlewild, and 400 boys took part and had a good time. Among other recreations of this picnic was an athletic contest, and prizes and keepsakes were distributed on the return trip to the city.

According to the latest published report, the House of the Holy Comforter and Free Church Home for Incurables has had 30 inmates. All have been under the constant care of the House physician, Dr G. W. Tolson. No charge is made for the admittance or support of patients, and there is no endowment, the maintenance of the institution depending entirely on voluntary contributions. Owing to the absence of most of its friends during the summer, the receipts at this time do not cover the current expenses (about $500 a month), and special contributions are asked to prevent deficit. The work, which was begun years ago by Sister Louisa, under the patronage of the late Bishop Horatio Potter, is still under the active care of the Sisterhood of St. John Baptist. The object is to provide a free home for the unfortunate class of poor women who suffer from permanently disabling and incurable diseases—a class who are refused admission to the ordinary hospitals. Female children who are without friends able to support or care for them, and who are, on examination of the house physician, pronounced to be suffering from an incurable disease, and who cannot be received into hospitals or asylums, are admitted to this home—where they come to die, but to die under kindly Christian nursing by the good Sisters. The receipts for the last year were reported to be $5,576.55. The expenses were $5,554.50, leaving a balance in the treasury of $22.05. Special efforts to enlarge the building fund have increased it to $15,668.64.

WESTCHESTER.—On the ninth Sunday after Trinity, July 26th, the Bishop made a visitation of St. Peter's church, the Rev. F. M. Clendennin, rector. The Bishop spoke words of commendation for the progress made in the parish since his last visit, and urged the people to a continued support of their hard-working and successful priest. An offering of over $500 was made by the congregation on this occasion for the missionary work of the diocese.

FOND DU LAC.

CHAS. C. GRAFTON, S.T.D., Bishop.

The Indians of Hobart mission on the Oneida reservation had a notable event on the Festival of the Transfiguration, being the dedication of a monument over the grave of the late Rev. E. A. Goodnough, for 36 years their missionary. There was a celebration of the Holy Communion at the church, with about 200 communicants, the sermon being delivered by the missionary, the Rev. S. S. Burleson, who was also assisted by the Rev. F. R. Haff, of Green Bay, the first missionary to the Oneidas, and the Rev. Dr. Gardner, of Nashotah. After the service, the clergy and congregation proceeded to the cemetery, where a suitable service was read by Dr. Gardner, who also made an address. Afterward, at the church, appropriate collects were used, closing a

four hours' ceremony. The monument is of gray marble, surmounted by a cross. On one side is the inscription:

Beneath this stone, awaiting the Resurrection, lies the body of Edward Augustus Goodnough, for 36 years the pastor and friend of the Oneida Indians. "I have fought a good fight!"

On the reverse side is inscribed:

This stone of remembrance is placed here by his grateful children in the Lord, the Indians of Hobart church, Oneida. "I thank my God for every remembrance of thee!"

On either side are the dates of the birth and death of Mr. Goodnough. The work among the Oneida Indians is one of the most encouraging of all the Indian work in this country.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—Several months ago it was resolved by the trustees of the Church Charity Foundation to create a new office of management, appointing a superintendent of the entire work. In this they followed the example already set by the trustees of St. Luke's Hospital, and which has been found to work beneficially. The new office was offered to the Rev. Albert C. Bunn, M.D., who was also elected chaplain, combining both functions in one. The institution includes St. John's Hospital, an Orphan House, and a Home for the Aged, and is under the ministering care of the Sisterhood of St. John the Evangelist. The Superior of this order, Sister Julia, has accomplished a remarkable work in upbuilding the manifold activities, and almost creating some departments of them, and all as a labor of love, without compensation. She will continue, but has long desired the help of a superintendent. The Rev. Dr. Bunn is singularly fitted for the new task in being both a priest and a physician. He has been for several years a trustee of the institution and actively interested in all its progress. He is widely known in the Church as having formerly been a medical missionary of the Board of Missions in China, and as an active member of the Missionary Council, and a speaker much sought after for public missionary gatherings. He has held responsible positions in the diocese of Long Island, and since his ordination to the ministry has been rector of the church of the Atonement, Brooklyn, which he has greatly upbuilt. The crowning of his successful rectorship was the erection of a new and handsome church edifice, recently completed. His acceptance of the superintendency of the Church Charity Foundation, which he has long had under consideration, is just announced.

The assistant minister of the church of the Messiah, the Rev. John R. Harding, has been elected to the rectorship of Grace church, Lyons, N. Y., and has left Brooklyn to take up his new duties.

The will of Miss Julia Waterbury has just been offered for probate. The estate is valued at $1,000,000, and the greater part of it is divided among relatives and friends. The following public legacies are mentioned: to the Church Charity Foundation, $16,000; Howard Colored Orphan Asylum, $2,000; Sheltering Arms Nursery, $5,000; Faith Home for Incurables, $5,000; Brooklyn Home for Aged Men, $2,000; Brooklyn Society for the Relief of Respectable Aged Indigent Females, $6,000; the church of the Messiah, $5,000, and St. James' church, $5,000. A codicil revokes a bequest of $5,000 to St. Mark's church, Williamsburg. All these institutions and churches named are located in Brooklyn, which was for many years Miss Waterbury's home.

Last Sunday, the Rev. Wm. V. Tunnell preached his farewell sermon as rector of St. Augustine's colored church. As already announced in these columns, he goes to Washington, D. C., to enter upon the duties of Professor of History, and of Logic and Rhetoric in Howard University.

RAVENSWOOD.—St. Thomas' church was recently entered by burglars, who stole the altar and clergy vestments. Under the efforts of the Rev. W. H. Weeks, the struggling parish was beginning to awaken to a new degree of life, but to its impoverished people such a misfortune is somewhat serious, and doubtless, kind friends will help them to replace the loss.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

The commencement exercises of the University of the South occupied a week, and have just come to a close. Ten of the bishops were present, viz.: the Rt. Rev. Drs. Gregg of Texas, Quintard of Tennessee, Pierce of Arkansas, Howe of South Carolina, Dudley of Kentucky, Gallehor of Louisiana, Thompson of Mississippi, Watson of East Carolina, Weed of Florida, Sessnms of Louisiana. Many of the alumni and visiting clergy were also present. The Alumni Association held its special exercises on Wednesday evening, consisting of a poem, an essay, a prophecy, and an oration. A banquet at night completed the program.

Opening services in St. Augustine's chapel were conducted by Chanceller Gregg. The address to the board of trustees was delivered by the Rt. Rev. Hugh Miller Thompson of Mississippi. The commencement sermon on Sunday, Aug. 2nd, was given by the Rev. Eugene Hoffman, D. D., D. C. L., of the General Theological Seminary, New York, and upon the same day the Rev. G. S. Mallory delivered a short address on the Bishop Boone missionary service. The address to the literary societies was by Assistant Bishop Sessums, of Louisiana. The Rev. Henry Watterson, of Louisville, Ky., was commencement orator. The large audience was spell-bound by the eloquence, wit, and wisdon of his words on "Morals and Money." The conference of degrees, by Chancellor Gregg, and vice-Chancellor Gailor, was promptly and rapidly done. Eleven men took the M. A. degree, several, the B. A., and a large number, having passed, were given certificates and diplomas. It would not be possible to give the long list in this space. The Latin Salutatory was delivered by W. H. Mc Kellar, of Alabama, the French oration by D. W. Hamilton, of North Carolina, the English oration by Walter H. Barnwell, South Carolina. The Rev. Messrs. W. A. Guerry and Mc N. Du Bose received degrees. The Rev. W. T. Manning was also given a diploma. W. H Mc Kellar, M. A., took the Kentucky medal for Greek, which was delivered to him by the founder, the Bishop of Kentucky. Walter H. Barnwell, of South Carolina, took the medal for Latin, delivered by the founder, the Rev. Davis Sessums, D. D. Honorary degrees were conferred upon the Rev. Dr. Hoffman and upon Dr. Mallory, of New York. A reception was tendered the distinguished strangers by the Bishop of Tennessee, in his beautiful new home.

In the last ten years the alumni of the University of the South have been making a strong impression for good in the communities where they have made their homes. The founders of the university boldly set forth their purpose of establishing a school whose motive should be to take, preserve, and perpetuate only that which is good. After some years they have found an ever-increasing evidence of the resulting spiritual growth. The buildings of sandstone are memorials. St. Luke's is a beautiful gift from an English lady. The library building and many books were given by vice-chancellor Hodgson, D. D. The gymnasium, convocation hall, and Walsh memorial building now in progress, will be of great beauty. Changes in the grammar school department are contemplated, and it is expected that that department will be put under separate government, and be placed at a distance of a mile or more from the university proper.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

This diocese is lamenting the death of the Rev. J. T. Protheroe, one of its ablest preachers. Mr. Protheroe was one of the oldest priests in the diocese. For the past year he has been stationed at Ouray, but thinking a change of climate might be beneficial to him, he accepted a call to the diocese of Michigan. While on his way thither, he was taken suddenly very ill, in Denver. He died Tuesday, Aug. 4th, of diabetes. According to his wish, he was buried from Trinity church, Greely, Colo., over which church he had been the rector for 6 or 7 years. The attendance at the funeral was very large. Mr. Protheroe being a prominent Knight Templar, that order was present in large numbers. The burial services were conducted by the Rev. G. C. Rafter, of Wyoming, the Rev. Thos. Bakes, of Fort Collins, and the Rev. W. G. Coote, of Golden, Colo. Mr. Protheroe leaves a widow and three children. *Requiescat in pace!*

NEVADA AND UTAH.

ABIEL LEONARD, S.T.D., Bishop.

Sunday, July 26th, the Bishop visited St. Luke's mission, Park City, Utah, and administered Confirmation, his second visitation since May 5th, when he confirmed a class presented by the priest in charge, the Rev. F. W. Crook. About two years and a half ago, the Bishop first visited this camp and finding several persons who belonged to the Church by Baptism or Confirmation, decided to devote what Sundays he could spare from other duties to services here. The dancing hall was secured and a Sunday school commenced by the ladies, assisted by one of the English miners. The Bishop came out from Salt Lake or sent one of the clergy about once a month. The work experienced the usual vicissitudes incidental to all such ventures of faith in a mining town. It moved from dance hall to court room, from thence to another hall. There was, however, from the start, a small band of self-reliant, energetic women connected with the effort, and by their means funds were secured, and a very neat frame chapel, 50x26, was erected at a cost of about $3,000, in the spring of 1890. Last September the Bishop called the Rev. F. W. Crook to be the resident pastor. There were then 12 communicants connected with the mission. The Sunday school was very small. Since his coming, the Sunday school has increased fourfold. The communicant list has increased to 44; 14 persons have been confirmed. The lower part of the chapel has been enclosed and made into a very neat residence for the pastor, at the expense of $315, and the building insured. The portion of the salary due from the mission has been regularly paid, and a neat, oaken font has been purchased by the Sunday school. So much gratified was the Bishop with the growth of the work, and the zeal with which the Ladies' Guild had labored, that he offered $200 together with the interest due on the debt, if the Guild would clear off the balance, and thus a great anxiety was lifted from their minds. Monday, July 27th, the Bishop, assisted by the pastor, at an early Celebration, gave several of the newly confirmed their first Communion. Eighteen received the Sacrament, while many of the older children of the Sunday school were present to assist in the worship. The choir is one of the finest in the diocese, as well as one of the most faithful. This mission is only an example of what a few earnest, religious men and women can do in nearly every town, if only the will and self-sacrifice are present.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

Summary of statistics: Clergy—bishop, 1, priests, 39, deacons, 6, total, 46; ordinations—deacons, 6, priests, 1; candidates for Holy Orders, 5; lay readers licensed, 27; parishes, 40; organized missions, 14; churches and chapels, 58; Baptisms—Adults, 160, infants, 409, total, 569; Marriages, 158; burials, 271; Confirmations, 406; families, 2,499; communicants, 5,880; Sunday school teachers, 445, scholars, 3,666; value of property, $650,615.00; grand total of offerings, $95,901.86.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. Michael Zara has been the priest in charge of the Italian mission in this city for the past nine years; during this entire period he has faithfully labored among his compatriots, and his work has been crowned with success. Meeting originally in a building which was utilized not only for public worship, but also as a parish week-day school, by dint of unwearied solicitations to Churchmen and others, the ground was first of all secured, then a well-appointed parish building erected, and during this present year the church itself has risen on the site of the Dupont Hall, where the mission was first commenced; and "L'Emmanuello" only waits the return of the Bishop to be formally dedicated to the worship of God. The two buildings with the ground represent a value of $35,000, all of which has been paid excepting about $3,000, which is yet to be provided for; in truth, the entire amount has been subscribed, but a failure to secure a certain large intended contribution has somewhat hampered the enterprise. While other clergymen have periodically taken a vacation during the "heated term," this mission priest has been, year in and year out, continuously among his people, with the exception of a single week and during this present summer he has been engaged in double duties on the Lord's Day, not only ministering to his city congregation of nearly 200 communicants, but engaged in missionary labors among his countrymen in another part of the diocese. In and near the borough of West Chester, some 30 miles distant from Philadelphia, a colony of some 300 Italians are temporarily located while engaged in building an electric railway. They were deprived of any religious services or instructions, and were as sheep going astray. Mr. Zara devoted a portion of each Sunday in July to this new field. On Sunday, July 5th, taking the choir of Holy Trinity with him, he paid a visit to the Italian colony, and addressed them, the choir previously singing two hymns in Italian. At the close of the address, the choir sang the hymn, "Rock of Ages" in English, and with the distribution of various tracts and Testaments, Mr. Zara left for home, where he ministered to his own congregation at a night service. He continued this course during the entire month. He hopes, ere long, to perform further missionary work among his countrymen at other points within the diocese.

The mission church of the Crucifixion, for colored persons, is located about the geographical center of the Fourth ward, and with the exception of three small congregations to the west, is the only edifice for the worship of Almighty God in that particular portion of the city. It has been doing a great work among the class of people to whom it ministers, located as it is, among the "slums," where the intemperate, the vicious, and the depraved most do congregate. Although the church was only consecrated in December, 1889, (it had been built several years previously) it is becoming too small for the needs of the congregation, there being 271 communicants on its rolls on All Saints' Day, 1890, when its last annual report was made. The Rev. Henry L. Phillips, the priest in charge, has rendered faithful service for many years past.

The church of the Holy Apostles has arranged for a course of sermons before the Brotherhood of St. Andrew, to be delivered by widely-known clergymen, and to cover a wide variety of subjects. The program is as follows: Oct. 18, 1891, Bishop Whitaker; Nov. 29, Bishop Dudley; Dec. 20, Bishop Rulison; Jan. 17, 1892, Bishop Whitehead; Feb. 21, the Rev. C. B. Brewster; March 20, the Rev. J. H. Elliott, S. T. D.; April 24, the Rev. E. S. Lines.

The convocation of Germantown has undertaken a new mission at Olney, and the Rev. Dr. Perry, president of the convocation, is holding evening services there in a hall which has recently been erected. An appeal has been made for suitable chancel furniture.

During the month of August, the Rev. Charles A. Hensel, of Hartford, Conn., will officiate in the House of Prayer, Branchtown.

Calvary church, Germantown, the Rev. Dr. Perry, rector, is to be entirely re-built, instead of being enlarged as at first proposed.

It has been repeatedly rumored that the church of the Epiphany, the Rev. G. H. Kinsolving, rector, has been sold to a syndicate; but the vestry have no intention to

change the location of the church, although the property has become immensely valuable. On the contrary, extensive alterations will shortly be made to the edifice by the contractor, Mr. Chas. McCaul, and after the completion of these improvements, it will be quite as comfortable as any church in the city.

A handsome large brass mural tablet, with Gothic ornamentation, is to be placed in the Episcopal Hospital, in memory of the late Henry J. Morton, D. D., rector of St. James' church for over half a century, and one of the managers of the institution.

The Sisters of St. Margaret will take charge of St. Timothy's Memorial Hospital, Roxborough.

The Keystone Rifles, a military organization composed of young men attached to the Guild of St. James' church, Walnut st., and the 1st Philadelphia Signal Corps, a similar organization of young men, have been in camp at Landwellyn since August 1st. Strict military discipline is maintained.

CHURCH GROWTH IN OREGON AND CALIFORNIA.

BY THE REV. WM. S. LANGFORD, D. D.

The present value of our Church property in the city of Portland, Oregon, is probably greater than the whole amount of money which the Church has contributed for missions in Oregon from the beginning. While this fact does not present the highest test of domestic missions, it will serve as a partial answer to the commercial question: Do missions pay? Spiritual results are indeed the true test of success, but since these cannot be wholly known nor fully measured by statistics, it is right to take note of such institutions as St. Helen's Hall for girls, the Bishop Scott Academy for boys, and the Good Samaritan Hospital, all of which strongly-established institutions in the diocese of Oregon are doing an educational and charitable work in the name of Christ, and are visible proofs of the value of domestic missions. The judicious investment of money for the Church and the securing of grants of land in communities which have the promise of growth, are means of providing for the future support of Church work which deserve to be carefully considered and may well be encouraged by all who desire to see the missionary work prosper.

United States Senator Dolph, of Oregon, writing of the new North-west in *The Forum* for June last, speaks of the prospects of the Pacific slope as boundless. He thinks that the mild climate and rich soil of Oregon, Idaho, and Washington are a sufficient inducement to draw to them a large population and insure to them a great advantage over the intermediate States. The growth of population in these three States in ten years, from 282,494 in 1880 to 743,542 in 1890, is but an indication and promise of still larger gains as the invaluable resources of the country become known. The construction of the Nicaraugua Canal will have a marked effect upon the commerce of the coast and the development of the resources of the North-west. The Senator's sanguine expectations for the future of the Pacific States, and he is not singular in boldness of prophecy upon this subject urges upon us the duty of being ready and forward in meeting the spiritual needs of this region which is so rapidly growing in numbers and power.

The progress of the Church in California during the past few years, under adverse conditions, has been such as to show that by a liberal policy in dealing with the coast north and south, the spiritual yield may be as abundant as are the fruits of the earth on its prolific soil. The Church in California has never, from the first, called forth from the general Church that ready help which has been given in response to the needs of some other portions of the country. This reluctance has been largely owing to the fact that the material prosperity of the people—the fabled wealth of its bonanza kings—seemed to render material aid from without superfluous. But it has been the hard fortune of the Church that the gold of the State has not been tributary to the Church, that the absorption of the fortunate in material things has not tended to make them earnest in contributing to spiritual needs. Yet, in the face of disadvantages, the statistics of growth during the last ten years show much encouragement. In 1880 there were sixteen parishes and twenty missions in the northern convocation, and two parishes and five missions in the southern convocation. There are now in the northern convocation twenty-nine parishes and thirty-eight missions, and in the southern convocation, eleven parishes and thirty-two missions. There are 101 clergymen in the diocese, and the Confirmations this year exceed 1,000, or more than twice as many as last year, while the number of communicants, over 9,000, ranks California among the first eighteen of the dioceses. This growth is accounted for by the superior intelligence of the people of California. The rural districts, as well as the cities, are peopled by persons of culture and taste. As Bishop Nichols states it: "There are no backwoods in California." Educated men and women are to be found everywhere. College-bred men from the East and university graduates from the Old World have settled in California and all along the coast, engaging in the tilling of the soil, raising crops which require a degree of skill not commonly found in agricultural pursuits The increase in the southern convocation is striking, and the eagerness with which that portion of the State below the mountains sought to be made a diocese by the last General Convention, arose not less from an appreciation of the possibilities than from a consciousness of present strength.

Well-directed energies in the present and in the near future, on the Pacific coast, will be amply rewarded. The Church ought to be thoroughly aroused to the opportunities which are there presented and to the need of promptness in meeting them. In any wise scheme for the evangelization of this country, the Pacific coast should to-day be regarded as a strategic point. If three or four additional bishops were now provided for those States, it might be hoped that within a few years we should have ten dioceses stretching along our western border. The call is to the Church people of this generation to put forth strength in the prosecution of missions in the mighty West, and do a work which will prove a blessing to our country in the generations which follow.

LETTERS TO THE EDITOR.

INSTRUCTION NEEDED.

To the Editor of The Living Church:

Is, to leave the church after the grace, a parishioner's only remedy to avoid hearing the lay-reader regularly read a sermon of Moody, or some other dissenting minister, or, as on one Sunday, "Drummond's Greatest Thing in the World," in two installments? For, although he assures us they are just as good as if written by a P. E. minister, it does not seem consistent for it to be unlawful to permit the individuals to preach, and yet lawful for their preachment to be given *verbatim*, by a layman on his own responsibility, as authoritative instruction in the public worship of the Church of God. Surely literary excellence has nothing to do with it.

LOS ANGELES, CALIFORNIA.

BISHOPS AND PEOPLE.

To the Editor of the Living Church:

I have thrown together a few testimonies from ancient and modern authorities regarding the proper functions of two powers, placed respectively by the Church and the Congregationalist body at the head of religious affairs. Thinking that they may prove of interest and profit to your readers in the present juncture, I place them respectfully at your service.

A SUBSCRIBER.

As to the constitution of bishops in the first apostolical times, the course was this: The Apostles, and apostolical persons who were authorized by the Apostles to act with their power, and in their stead, did, in churches founded by them, constitute bishops, such as divine inspiration or their grace of discretion, did guide them to, as did St. John in Asia, setting those apart for the clergy whom the Spirit had marked out. This was not done without the consent of the Christian people, as Clemens Romanus telleth us in his epistle to the Corinthians, "the whole Church," saith he, "consenting." (Barrow. Pope's Supremacy, 327).

In the "Vindication of the Principles of the Cyprianic Age" will be found a complete refutation of the notion that in that age a bishop was elected by the people. The author demonstrates that the people had no other concern in the business than to bear testimony to the character of the bishop-elect, and that the election was made by the bishops of the province, without anything like polling on the part of the people. (Rev. Dr. Bowden. Letter V., Series II. 55).

Should it be thought necessary that the laity should have a share in the choice of their bishop, if it can be put on a proper footing, so as to avoid party and confusion, I see not but that it might be admitted. But I do not apprehend that this was the practice of the primitive Church. (Bishop Seabury. Letter to Dr. Smith, of Md., Aug. 15th, 1785).

We neither meet with the name nor notion of lay representatives in the primitive Church, in any synod, nor any footsteps of a claim of right, pretended by the people, to sit and act in the councils of those times, nor so much as a single Father bearing witness to any such right invested in them. (Schlater. "Original Draught of the Primitive Church," 171).

The main ground of the people's interest in ecclesiastical elections was founded upon the apostles' canon, that "a bishop must be blameless, and of good report" (I. Timothy, iii: 2, 7,), and therefore the people's share and concern in elections, even in Cyprian's time, was, not to give their votes, but only their testimony concerning the good or ill behavior of the person. Yet upon this the people assumed the power of elections, and thereby caused great disturbances and disorders in the Church. To prevent these, many bishops were appointed without their choice, and canons made for the better regulating of them. And when there were Christian magistrates, they interposed as they thought fit, notwithstanding the popular claim, in a matter of so great consequence in Church and State. (Bishop Stillingfleet. "Unreasonableness of Separation," 312 317).

A bishop could only be consecrated by bishops. This enabled the necessity, when a see became vacant, of a meeting of several bishops to consecrate a successor to a deceased bishop. · · · The right of consecration involved the right of election. This was an inherent right of bishops, which could only be exercised, however, in a synod. · · · Dr. Pusey has conclusively proved that the election of primitive bishops was by bishops, although it must be made in the presence of the people. · · · The people had no voice in the matter. · · · Yet their presence was still a limitation imposed on the exercise of the inherent right of bishops. (Hugh Davy Evans, LL. D. *Church Monthly*, Jan., 1858, 15-6.)

It deserves to be observed that Alexander Severus, Emperor, A. D 222-35, who publicly propounded the names of those whom he intended to set over provinces, in imitation of the Christian elections, reserved the nomition wholly to himself, allowing the people nothing further than the liberty of alleging crimes against them. And Aaron and the other Jewish priests, whose consecrations before the congregation are produced by some of the Fathers as examples for the Christians to follow in making bishops, were not appointed to their office by the people, but by God. So that one of the chief ends for which the people were present at the promotion of Church officers, was to attest the piety and good behavior of the persons to be promoted. (Archbishop Potter, "Church Government," 407 8).

Before the Roman conquest under Anglo-Saxon kings, the mode of election of bishops resembled that prevailing in the Anglican rather than in the Roman Church of the present day. The chapter, the Witenagemot, and the king, all took their part, but the appointment virtually, and under ordinary circumstances, was a royal one, and it is the king who is most frequently described as giving a bishoprick to this or that royal nominee. (Rev. F.E Wasner, Eng., *Church Eclectic*, Jan. 1884, 881).

Within this realm the presentation and nomination of the bishopricks appertaineth unto the kings of this realm. And unto the priests and bishops belongeth, by the authority of the Gospel, to approve and confirm the person which shall be by the king's highness nominated. . . . Or else to reject him from the same for his demerits and unworthiness. ("Institution of Christian Man." King Henry VIII., 1536).

There is no justification whatever for the system introduced into the American Church in the days of ignorance at the close of the last century, when laymen were given places and votes in the Church synods, a mistake which has been copied in New Zealand and Canada, and more lately in Ireland. . . . The reason is because our Lord committed the power of teaching, and that of binding and losing, in other words, the controlling of doctrine and discipline, to the clergy of His Church, and not to the laity, and the clergy have consequently no authority to share or transfer that commission. . . . The enacting of doctrinal and disciplinary canons is the most effective way of exercising the teaching and binding powers, and the operation of a canon is much wider than the area of a single parish. To send laymen into synods to vote, then, on spiritual operations, is quite as outrageous a breach of Church order as to send one to preach or celebrate the Holy Eucharist, and it is a worse form of Erastianism than any from which we suffer now in England. (*Eng. Church Times*, see THE LIVING CHURCH, Aug. 30, 1884).

One hesitates to accuse the first Churchmen of New England of Congregationalism, especially when one remembers how strenuous their protest was against the dominant theology, but in the absence of any other very clearly defined reason for their calling the laity to their councils, one cannot resist the inference that they unconsciously adopted current ideas. As far as I am aware they had no precedent of the mother Church to guide them. (Rev. R. Kidner, *Church Eclectic*, Nov., 1890, 718).

Knowing the way things are managed and sometimes jumped at in the matter of electing bishops, the bishops and standing committees must not shirk their solemn obligation. They must not, as a matter of course, concur in the choice of every diocese, knowing what manœuvering is practiced sometimes, or how often men let whims control them. It is well, perhaps, that we should be sharply warned, even if the warning takes the sad shape of a leader deserting his post, that we need theologians—learned men—calm-minded men on the episcopal bench. (Bishop H. M. Thompson; *Church Journal*, Nov. 20, 1873.)

Chrysostom follows Irenæus in regarding St. James as taking the initiative in the Jerusalem decision (Acts xv: 19), "the apostles and elders" enacting (xvi: 4), and the assembled Church (xv: 22), collectively confirming their decision. (Bishop Jacobson. Speaker's Commentary N. T., Vol. II, 454 b.)

When the Church at Jerusalem was divided by St. Luke (Acts xv: 23), and their own letters, into "apostles, elders, and brethren," in which of these are the deacons contained? Not in elders? When Paul and Barnabas ordained elders in every church, left they the churches without deacons, or neglected they the care of the poor? (Bishop Bilson. Church Government, 188.)

It is contradictory to reason that they who exercise any authority, whether in Church or State, should derive their authority from any but those in whom the supreme power is lodged. (Bishop Hobart. Festivals and Fasts, 25.)

The Congregational idea puts the congregation first, the diocese second, and the

Church last, or too often ignores it wholly. The Church idea puts the Church first, the diocese second, and the congregation third. In the long run the Church idea will be found the more profitable, even from a Congregational view point. For if the body be healthy and stalwart, with pure blood coursing through every vein, every muscle firm and solid, every nerve tense and strenuous, it is certain that all its members will likewise be in good health and order, and well able to perform their several functions. (*Churchman*, Sept. 15, 1877.)

ATTEMPTS AT CHRISTIAN UNION IN 1865.

BY THE REV. B. F. DECOSTA, D. D.

Many interesting and curious events have happened within my personal recollection here in New York, not a few of which seem to have been forgotten. At least they do not have that influence upon current transactions that they might profitably be allowed to exert. Volumes of recollections have been published, whose authors, at certain points, seem to be divested of the power of recollection. A convenient deprivation that, too, for some folk. In the present case, however, I do not profess or wish to cover the whole ground, but simply desire to bring to mind transactions that shed light upon the discussion going on with reference to the introduction of non-Episcopal clergymen into Episcopal pulpits at the present time, a subject now discussed in a way that would lead some to suppose that this was rather a new thing under the sun.

At the outset, legislation on the subject was loose, and away in the colonial times, if for a moment I may exceed recollection, the Episcopal and Dutch clergy exchanged, not indeed pulpits, but churches, and the Dutch used St. Paul's chapel, on the invitation of Old Trinity, and later, St. George's chapel. Later still, up in Rhode Island, Bishop Griswold allowed the Roman bishop, afterwards Cardinal Chevereux, to preach in one of the churches, and in some parts of the country, in consequence, the Church was traduced from her own pulpits.

The first canon was the fifth of 1792, prohibiting strangers from officiating without giving proof of their authority and standing. In 1808, however, one Ammi Rogers, who had obtained Orders under false pretences, was roaming about troubling Israel, when the convention changed "stranger" to "person." The Canon now reads:

"No minister in charge of any congregation of this Church, or, in case of vacancy or absence, no Church wardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church: *Provided*, that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers."

In 1863-4, movements towards "Christian union" were inaugurated in this city, and some thought that the plan would be promoted by the introduction of non-Episcopalians into Episcopal pulpits. Various arguments were employed and odd distinctions drawn to get around the canon; preaching was not *officiating*, and an assemblage at a slightly unusual hour did not form a *congregation*. This was a triumph, at least the amiable rector of the Ascension, with this, or some better understanding of the subject, invited the Rev. Dr. Adams, of the Madison Square Presbyterian church, to preach in his church. The arrangement came to the knowledge of the venerable Bishop, Horatio Potter, who wrote to Dr. Smith, and formally prohibited him from entertaining Dr. Adams in the way announced. But Ascension church was then in its glory. It was "up town," and was esteemed enormously rich. I remember how an excellent brother, who was accustomed to work the financial agencies of the evangelical societies, said to me once with an air of severity, when I had indulged in a remark or two not consonant with the worship of the shekel: "Don't you know that Ascension church represents thirty millions?" This shows how fortunes have grown within a few years. Very notable people then worshipped at the Ascension. Major Anderson used to sit in Gen. Scott's pew, and I remember the scene one Sunday morning when they came in and went up the central passage to their accustomed pew, wherein a lady had ensconced herself and was demurely attending to the service. Seeing her there, the General opened the pew door and stood still, sternly regarding the intruder, until, realizing the situation, and finding herself an object of attack, she rose up confused, blushing scarlet, and, denied the honors of war, marched out, while the gigantic General of Lundy Lane and the hero of Fort Sumter, with his bright brass buttons, marched victoriously in.

But Bishop Potter gained no easy victory, in fact, no victory at all; for after consulting his vestry, Dr. Smith notified his Ordinary that he should not obey his commands, and that Dr. Adams would have the pulpit of Ascension church. Well, he had it, and used it. There were those who thought that Dr. Adams was a man of queer taste, rather anxious to get into the Episcopal Church, but others said he was vindicating "the liberty of prophesying." Still, what did the Bishop do? Instead of disciplining Dr. Smith, Bishop Potter, instigated, it was said, largely by a distinguished Presbyter of Brooklyn, wrote and published a "Pastoral," showing what he claimed to be the unlawfulness of the act, condemning all such actions as contrary to reason and injurious to the cause of Unity. A war of pamphlets and newspaper articles followed, and the struggle eventually ended in a schism, under Bishop Cummins, and the organization of "The Reformed Episcopal Church." For the existence of that body to-day we have primarily to thank the excellent Christian Unionists of 1864, and the Rev. Dr. John Cotton Smith in particular.

The number of Episcopalians who then applauded such acts of "inter-communion" was small, and not a single bishop could be found to approve the course. The writer, as the editor of *The Christian Times*, soon put himself in communication with a number of the prelates and obtained their views. That staunch "Evangelical" and standard Low Churchman, Bishop McIlvaine, the clear-headed Bishop of Ohio, was overwhelming in his condemnation of such acts, though he was one of those who admitted that non-Episcopal Orders were, in a sense, valid, and was given, in a liberal and tolerant spirit not relished by some, to joining with non-Episcopalians outside of the Church, in fraternal services.

The large-hearted Lee, Bishop of Iowa, was equally pronounced in his opposition to the introduction of non-Episcopal clergymen, though, like other bishops, he repudiated some of the legal positions maintained by Bishop Potter in his famous "Pastoral;" which I heard a minister of the Dutch Church, standing in the pulpit of the Tabernacle Church, denounce as "the tail of the Pope's kite," for which he was rebuked on the spot by the pastor, Dr. Thompson; while the late Dr. Alexander H. Vinton rose up and "cut his Dutch brother's throat with a feather." The Doctor explained to me afterwards, that he would have smoothed the feather a little if he had had time.

The most pronounced letter I received was from that courageous, true-hearted man, Manton Eastburn, Bishop of Massachusetts, who, while distinguished for his friendliness to non-Episcopal bodies, and known as a zealous worker with the Sunday School Union and similar outside institutions, was nevertheless greatly moved by the introduction of his excellent and esteemed personal friend, Dr. Adams, into his old pulpit at the Ascension. But he did not allow his personal friendship for the minister of Madison Square to interfere with his convictions of episcopal duty, and he wrote to the Bishop of New York, before the appearance of the "Pastoral," declaring that the introduction of non-Episcopalians was contrary to law. At that time, the brilliant, erudite, and martial editor of *The Church Journal* tried to make it appear that Bishop Eastburn approved the whole "essence" of the "Pastoral," in which its author said: "I know no ministry outside her (the Church's) fold." But Bishop Eastburn's letter to the Bishop of New York, as said, antedated the "Pastoral." His letter to me was likewise very strong, observing: "These acts, let me now say, I am constrained to disapprove, in the first place, because I cannot but consider them as direct violations of our Canon Law; and secondly, on the ground of their inexpediency." He says, however, "that exclusiveness which denies to all non-Episcopal Churches the claim to recognition, I cannot find in the Prayer Book."

Another thing that Bishop Eastburn expressed strongly in the letter from which I quote, was, that the introduction of orthodox Dr. Adams would pave the way for Unitarians and Universalists. The heresiarch would follow in the track of the evangelical teacher. His words have come true this present Lent, by the introduction into an Episcopal church, on the most solemn festival of the year, Good Friday, of two men, Unitarian and Universalist, who are understood to reject the doctrine which the Church so fully exhibits in an especial manner on that day.

But, to hasten on, no one then, any more than to-day, dared to appeal to the law, and as the result, the authority and teaching of Bishop Potter were defied and flouted. The work of "inter-communion," of course, progressed.

At that time the venerable Dr. Tyng, rector of St. George's, then, by the simple magic of his eloquence and zeal, crowding the stately pile every Sunday with audiences composed of the most thoughtful and cultivated of our people, was, as regards his own administrations, sagacious and wary. He shook hands with every clergyman in town, but the feet of no non-Episcopalian found their way into the pulpit of St. George's, and "higher criticism" was at a discount all the year round. His son, the young Stephen, nevertheless held a different course, and, in the interest of "Christian Union," took advantage of a certain Sunday evening (Sept. 17, 1865) to let Bishop Potter know what he thought of the "Pastoral," by inviting that prince of Congregational orators, the Rev. Dr. Storrs, of the Pilgrim church, to preach in his little church, the Holy Trinity. Dr. John Cotton Smith, full of enthusiasm and supported by the moral influence of those "thirty millions," read the service. Dr. Tyng, senior, was also at hand, to witness a procedure that he carefully excluded from his own church. Many were attracted out of curiosity, and, in the rector's pew, I noticed Henry Ward Beecher, looking benevolent and enthused, as though he thought the millenium at hand; yet all the while it was simply a schism that was brewing that afterward favored the world with another new sect.

Such is a bit of my recollection of 1864-5. I will not dwell upon what ensued. It was simply disorder upon disorder; the aim here being to state the facts, and to note what followed the alleged violation of the law, which the interpreters did not dare to vindicate by ecclesiastical proceedings, saying: "Well, let it pass." Disorder culminated at last in a secession and the formation of the Reformed Episcopal Church; and no less an authority than the Rev. Dr. Sabine, minister of the Reformed Episcopal Church in this city, has admitted that the starting point was found in the refusal of the Episcopal Church to approve of these union services.

Many of the leaders said at that time: "It is of no use to appeal to the canons in any court. The sentiment is overwhelmingly against it, and no one, surely, after this rebuke from the Bishop, will undertake the thing again." Yet it is the unexpected that has happened, while there are those who are so unwise as to hold that union among believers may be promoted by bold violations of canon laws.

That it is our duty to promote union by all means in our power, and to seek at an early day for the putting down of mere sectarianism, the writer has always maintained, but union can never be promoted by individuals taking the matter into their own hands. The Protestant Episcopal Church can be reasoned with, but it cannot be forced or dragged. There are in the Protestant Episcopal Church of to day, both semi-infidels and Erastians who seem to be regarded by non Episcopalians as men to be deferred to in connection with Church unity, a different thing from "union," and I can only refer such persons to what the writer has previously said on this subject in these columns, which is, in substance, that no good work can be done except through those who are known and trusted as sound in theology and Churchmanship. In fact, among the strongest Churchmen will be found the strongest, and wisest, and best advocates of unity. Will not non-Episcopalians consider this, and, instead of encouraging disorder in a sister communion, seek to accomplish the end we all so much desire by taking counsel with those who are trusted, because they are loyal and true?—*The Church Union.*

IDENTIFICATION OF MORE ANCIENT CITIES OF THE PHARAOHS.

Dr. Naville, the discoverer of Bubastis and of the Treasure City of Pithom, has just given to the world the results of his work in identifying other cities and districts in Egypt, more especially some connected with the exodus of the Israelites; and at the end of the month of June he presented these results before one of the largest meetings ever held by the Victoria (Philosophical) Institute, of Adelphi Terrace, London, the great hall in which the meeting was held being so crowded that many had to be accommodated in the vestibule. The chair was taken on the occasion by the president, Sir Gabriel Stokes, Bart., past president of the Royal Society, and the present occupant of Sir Isaac Newton's professorial chair at Cambridge University. The business of the evening was commenced by Captain F. Petrie, the honorary secretary, reading the report, which showed that the Institute's members and associates in the United States, England, India, and in other parts of the world, had now risen to 1,400; a number which was being added to by the almost daily applications to join. The value of the transactions was shown by the increasing number of languages into which foreign members translated them, especially those scientific papers showing the error of those who argued that science in any way contradicted the Bible. Dr. Naville illustrated his address by referring to an elaborate map of his surveys. He said he had found that Succoth was not a city as some had supposed, but a district; from a remarkably valuable inscription discovered at Pithom, there was no longer any doubt that it was that Greek Heroopolis, from whence, as Strabo, Pliny, Agathemeros, and Artemidorous described, merchant ships sailed to the Arabian Gulf. This fact coincided with the results of modern scientific surveys, which showed that there had been a gradual rising of the land, and that the Red Sea once extended up to the walls of Pithom; this must have been the case about 3,000 years ago, and Sir William Dawson and the French engineer Linant held that it went even further north. The next place noted by M. Naville, was Baal Zephon, and in identifying this, he had been aided through some recently discovered papyri, which proved that it was not a village or city, but an ancient shrine of Baal and a noted place of pilgrimage. Other places were Migdol and Pi Hahiroth, and here again a papyrus had helped him; it seemed probable that the Serapeum was the Egyptian Maktal or Migdol, and it was greatly to be regretted that a bi-lingual tablet discovered there a few years ago had been destroyed before being deciphered. The bearing of his identifications was of no small interest to the students of history, both sacred and other.

The Living Church.

Chicago, Saturday, August 15, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

Subscription, Two Dollars a Year.
If not paid in advance, $2.50.

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THE New York daily *Graphic* for January 26th, 1874, had on its first page a cartoon as follows: A very large man, clad in the "episcopal habit," having on his head a mitre of huge proportions, is about to place another mitre of similar dimensions on the head of a very small man who kneels before him. The large man represents Dr Cummins, the small one Mr. Cheney. On the right kneels Mr. Beecher, on the left Mr. Frothingham, each in an attitude of imploring expectancy. On the upper part of the page we read: "We propose to use the Prayer Book of 1785. Bishop Cummins' Address." On the other side of the page there is the question, "If Cheney, why not Beecher and Frothingham?" The title of the cartoon is, "Apostolic Succession Conferred by a Disbeliever in it," and the whole is labeled, "Graphic Statues No. 31. The Bishop of the Discontented."

Current events forcibly remind us of this picture. If Dr. Brooks is to be consecrated, we must read "Apostolic Succession *received* by a disbeliever in it." For Beecher, read his successor, Abbott; for Frothingham, the name of any Boston Arian you please. But what to call the bishops in such a scene, we hardly know. Suppose we say, "The Bishops of the Inconsistent."

Of this cartoon *The Graphic* says editorially:

> It will be remembered that one of the chief reasons moving Bishop Cummins to leave the Episcopal Church and to found a private Church of his own was his avowed disbelief in the doctrine of the Apostolic Succession. In this disbelief, the Rev. Mr. Cheney was an earnest sharer. It is therefore rather amusing to find the latter urging the former to ordain a few bishops, so that the new Church might preserve unimpaired the Apostolic Succession. Our cartoon shows the Bishop of the Discontented in the act of administering that Apostolic Succession in which he does not believe, to Bishop Cheney who has likewise scouted it. Naturally enough, the spectacle amuses those irreverent radicals, Messrs. Beecher and Frothingham; and as they believe in the Apostolic Succession quite as much as the two bishops have hitherto professed to, it would be a jovial compliment to them were Dr. Cummins to consecrate them both, bishops *in partibus infidelium!*

SUMMER TRAVEL.

De Tocqueville, in his well-known work on America, calls us a people of Bedouins, in so far as our migratory propensities are concerned. We *do* travel a vast deal. First, because the spirit of the age is restless and mobile; second, because our facilities of inter-communication are so great. Two score of years since, a tour of an hundred miles was "immense." Now we think nothing of traveling a couple of thousand of miles between two Sundays.

With most people now-a-days, who have the time and the money, the summer trip is an indispensable feature of the year's programme. Hither and thither, all over the land, all over the world, go the tourists; some to the Springs to flaunt in the glare of fashion and frivolity; some to the mountains to breathe the pure airs of heaven and luxuriate in the glories of nature; some to the backwoods to catch glimpses of pioneer life and watch the westward progress of the "star of empire;" some to the great lakes, around whose flashing shores cluster many memories of the romantic past; and some to cultivated Europe, which "The Stranger," in one of his misanthropic moods, terms "the lazarhouse of civilization."

In this day of ocean steamers, a trans-atlantic voyage is an easy recreation, and so cheap as to be within the reach of persons of moderate circumstances. The more frequent and easy the trip becomes, the less will it be an object of pride or ambition. The truth is, the manner in which the tour of Europe is usually made, divests it of importance. The tourist rushes from Liverpool to London by rail, crosses the channel in an hour or two, hurries at lightning speed to Paris, runs out of the gay metropolis to spend a day here or a half a day there, obtains a glimpse of Italy and a glance at Switzerland, squints at Mont Blanc, gets a breath of Chamouni's airs, and returns with an indiscriminate jumble of ideas in his head, utterly "without form and void." This kind of travel is useless—worse than useless. It is no credit to any one to boast of such a tour.

"I have been on the Continent," said an English exquisite.

"So have your trunks!" rejoined a common-sense man.

It is a singular thing that book-making travellers almost always go to foreign countries for their materials. It would be much more sensible to stay at home, write about "their own, their native land," and send their books abroad. A man is much more competent to write about his own country, which he knows by long years of observation and experience, than about a foreign country, which he visits with wondering eyes, and of whose social life he is in as profound ignorance as he is of its language. One of the best books of travel ever written was Dr. Dwight's travels in New England, the land of his nativity.

The tourist to Europe may shield himself behind the maxim, *de gustibus non disputandum*, but we believe his time and money would be employed much more profitably to himself by limiting his tour to our own continent. This boundless land affords endless material for his eye and his pen. We have Rhines in abundance, though they be not castellated. We have heaven-piercing Alps, with an eternal crown of snow. We have immense cities, though they may not possess the dreamy romance of the "Bride of the Adriatic." Our scenery is more beautiful and on a larger scale. Lakes, rivers, rural scenes of agricultural beauty, forests, prairies, mountains, cataracts, etc., are here in higher perfection than anywhere beyond the seas. Europe cannot show a Hudson, a terrible Niagara, a majestic Erie, a Lake George brilliant diamond set in a chasing of mountains, or an imperial Mississippi, queen of waters. What could the tourist desire more grand than the sublime peaks of New Hampshire, the crystal lakes of Western New York, the vast inland ocean of the North West, the expanses of prairie land in the far region where the sun sets, or Mt. Tacoma!

We should like to see more interest taken—nay, more curiosity felt, in our land. We should like to see domestic travellers greeted by the applause of American audiences for their discoveries, their anecdotes of travel, and their lucid topographical description. But no, to secure applause, obtain a hearing, they must have haunted Parisian cafes, rolled in the diligence of France, and eaten macaroni at Naples. This feeling, we hope, will disappear in time. When it becomes more fashionable to make American tours than to cross the ocean, then we shall begin to have a proper appreciation of the superiority of our country over Europe in all the elements of natural grandeur, beauty, and wonder.

ROME AND RELIGIOUS LIBERTY.

A sermon preached by Cardinal Archbishop Gibbons last winter attracted much attention and called out some replies that may be the means of counteracting, in some degree, the amazing perversion of history of which the speaker was guilty. The Archbishop claimed, with great emphasis, that the Roman Church had always been "the zealous promoter of religious liberty," which he defined as "the possession of the free right of worshipping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God." His Eminence thanked God that he lived in a country "where liberty of conscience is respected." In reply, the Rev. Dr. Hodges, rector of St. Paul's, Baltimore, in a letter to *The American*, says:

> As we read the statement, there are some questions that will rise and press for answer. How can this claim for freedom of conscience and liberty of worship be reconciled with the condemnation of that opinion as an error by Pope Pius IX., in his encyclical, in 1864?
>
> How reconcile it with the 79th article of the syllabus, put out by the same holy father, which condemns "the liberty of worship" as tending to "corruption of morals and the pest of indifferentism"?
>
> How can it be reconciled with the language of the encyclical of Pope Gregory XVI., in 1832, which denounces the "insanity" of those who declare that "freedom of conscience and worship is the right of every man; that this right ought, in every well-governed State, to be proclaimed and asserted by law"? Surely, the highly-esteemed Archbishop of Baltimore cannot be classed among the "insane"; and yet it is the Holy Father Gregory who makes this declaration, and that, not long ages ago, when the ages were "dark," but in this nineteenth century, and within the lifetime of the Cardinal himself.
>
> It is a glorious thing to have so high an authority, the highest authority of the Roman Catholic Church in this country, declaring himself so openly and so unreservedly on the side of liberty of worship and freedom of conscience. We honor him for his convictions, and still more do we honor him for frank and clear utterance of those convictions. But when he calls upon us to recognize that this has always been the attitude of that Church, we cannot but ask ourselves some other questions before assenting entirely to this proposition.
>
> How does this assertion that the Roman Catholic Church has always been the zealous promoter of freedom of worship and liberty of conscience agree with the formal, dogmatic, authoritative utterances of the infallible Head of the Church? How does it agree with the express teaching of Gregory XVI., or Pius IX., just referred to?
>
> And how does it agree with certain other undisputed facts in the history of the Church? For instance:
>
> (*a.*) The bull of Gregory IX. (A.D.

1233), which made the persecution of the heretics the special function of the Dominicans?

(*b.*) The instructions given by Innocent IV. (A. D. 1245) to the bishops and inquisitors as to their conduct before passing sentence of death on heretics brought before them?

(*c.*) The famous bull of Innocent IV. (1252), "*Ad Extirpandum*," which was to set in motion an elaborate and carefully-wrought-out machinery for systematic persecution in every city and State?

Others might be cited, but the above are sufficient for our point. If ever there was a time when the Roman Catholic Church had a grand opportunity of showing herself the zealous promoter of religious liberty, it was the time of Gregory IX. and Innocent IV. Where is a word or where are the acts to attest it?

But "Magna Charta, the greatest bulwark of civil liberty," was the work of "Archbishop Langton, of Canterbury, and the Roman Catholic barons of England. On the plains of Runnymede they compelled King John to sign that paper." Yes, and for doing so they were condemned and excommunicated. Langton was suspended, summoned to Rome, not allowed by the Pope to return to England, and died in exile. This is scarcely a proof that the Roman Church has always been a promoter of civil and religious liberty.

One might ask, also, how long has liberty of worship according to the dictates of one's own conscience been allowed in the city of Rome? We do not put forth these questions to elicit a reply, but we put them as indicating some of the reasons why we cannot let pass wholly unchallenged, and therefore apparently accepted, the proposition that the Roman Church "has always been the zealous promoter of civil and religious liberty."

SERMON NOTES.

"PREACHING CHRIST CRUCIFIED."—A SERMON PREACHED IN ST. JAMES' CHURCH, GUELPH, CANADA, BY THE REV. A. J. BELT, M. A. RECTOR.

I Cor. 1:22-23.

I. Corinth was one of the most celebrated cities of Greece, but very profligate. Yet the Gospel prevailed over this corruption, and a Christian Church was founded.

In Corinth there were both Jews and Greeks; both classes were hard to be persuaded of the truth.

(*a*) The Jews, always slow to believe and fearful of being deceived, were continually asking for signs (the manna, and water from the rock in the wilderness; Gideon's fleece: dial of Ahaz; also 1 Kings xviii: 38; 2 Kings i: 10, 11; Dan. vii: 13; Joel ii: 30; Matt xii: 38; Mark viii: 11). This was the reason why supernatural gifts were given (Acts ii: 2-4; xix: 6); also in our Lord's life (Matt. iii: 17; xvii: 5; and John xii: 28, 29). They expected a Mighty Prince, and stumbled when Christ came in poverty, and the sign, as they expected it, was not given.

(*b*) "The Greeks seek after wisdom." The philosophy of the old writers (Cicero, Plato, etc.,) came to them recommended by all the graces and beauties of the Greek and Latin languages. The idea they had formed of supreme happiness, and the way to attain it, was so different to that way presented by the Apostle, that they asked, in effect: "What wisdom can there be in a simple story like this, and what power is there in the name of the Crucified One?"

They busied themselves with abstruse speculations as to God, virtue, duty, the end and aim of life. Nothing pleased them better than to be placed in an intellectual labyrinth, from which they might reason a way out by acute dialectics. But all the searchings of their so-called wisdom, all their deep speculations and debates, failed to produce a satisfactory answer to the deeper questions of the human mind. "The world by wisdom knew not God." People might ask: "Who and what is God?" Men and women in the struggling walks of life, from out of homes rendered miserable and joyless by the social conditions under which they lived; eking out a miserable existence amid the mass of toiling and struggling humanity; sorrowing bitterly, perhaps, for the dying and the dead; perchance slaves, downtrodden and oppressed, objects upon whom every cruel whim of the despot was wreaked—men and women like these might cry, from hearts out of which everything bright and glad in life had been crushed—from breasts aching for a crumb of comfort and of sympathy: "Is there no God? Has man been left to fight his way alone in this world without a helper? Will cruel wrongs never be righted? Have we no Redeemer?" and the heathen philosopher went on calmly with his speculations, and could give no balm to the stricken heart. The Stoic said that God was the reason of the universe; that there was no future life for the individual; and that the wise man would never feel pain an evil, nor pleasure a good. The Epicurean went a step further and denied the existence of a God, and a future life, and said that man's highest good was pleasure. Others taught that nothing in the world was certain, and so wherever man looked, uncertainty and distrust reigned.

Then it was that the Apostle came, and bearing the message of divine love, showed that, by those things which the Greeks considered "foolishness," God was able to save to the uttermost all that would believe. He gave an answer which could satisfy all man's longings, and the deep questionings of the human heart, and that answer was: "CHRIST." Did they ask: "What is God?" Jesus gave the answer: "Our Father Who art in heaven." Did they wish a definition of right, virtue, duty? The answer was to be found in the life of Christ Jesus who is our example. Did they seek to know the end or aim of life? St. Paul could tell them what he told the Philippians (1: 20, 21; iii: 13, 14). Were they looking for a Redeemer? He came on purpose to point them to one (John iii: 16; x: 15; xv: 13; Rom. v: 7, 8; 1 John ii: 1). So "the wisdom of God is wiser than men," and the Crucified One is indeed their Redeemer. Since all human systems for the regeneration of man are, in comparison with God's plan, folly, St. Paul gives his own life as an example (chap. ii: 1-5). (See how Mohammedanism Buddhism, Confucianism, etc., have failed to elevate man, or satisfy his craving for light in the present, or give him true hope for the future).

"They count us mad," said Justin Martyr, "that after the Eternal God, the Father of all things, we give the second place *to a man that was crucified*." But the Apostle shows that the appointments of God, which seem to men "foolishness," are infinitely beyond the highest degree of human wisdom; and that God, knowing that man alone could not find out Him, had given a revelation of Himself. The Cross is the meeting place between man and God. This meeting place is what men have been in all times looking for, but none found it till God declared it by sending messengers to preach "Christ crucified."

II. But to speak of ourselves. There is danger even among professing Christians of falling into the error of the Jew and the Greek.

(*a*) Are there not many who must have signs? who cannot go on working in faith and patience, leaving the result to God, but must be able to reckon up the number of converts? who live by conquest, not by faith? The demand for results has lowered the standard of much of the work for Christ in this age, and crippled the missionary work in foreign lands. Again, individually, is not the popular Protestant demand for assurance a seeking "after a sign"? Has not that man who says: "I am fully persuaded that God, who, of His great goodness, has brought me into a state of salvation, will fulfill all His gracious promises, and if I, by His grace, continue faithful I shall be saved;" has not this one more faith than he has who says: "Unless I can have absolute assurance of my salvation, I cannot be satisfied"?

(*b*) Some, too, ask after wisdom. Not to speak of the unbeliever to whom "Christ crucified" is an open subject of ridicule and attack, there are some who call themselves Christians, who say that it is not the death of Christ which is important, but His life. This, they say, is our great pattern, and His death is nothing. But, as sufficient answer to this, *cf* text; ii: 2; v: 7; Matt. xvi: 21-23; xx: 28; Heb. ii: 9; ix: 11-end,

Let it be ours, as our Church does, to preach "Christ crucified." This is done in almost every service: in the General Confession where we plead God's promises which are "declared unto mankind through Christ Jesus our Lord;" in the Lord's Prayer, "Thy will be done on earth, etc.," and Jesus by His death showed obedience to that will; in the *Te Deum*, when we address Him Who "didst overcome the sharpness of death;" in the Creeds, where the Crucifixion is so explicitly declared; in the Litany, where we pray for deliverance "by Thine Agony and bloody Sweat, by Thy Cross and Passion, by Thy precious Death and Burial;" in the General Thanksgiving, where we render God "thanks . . for the redemption of the world by our Lord Jesus Christ;" in the Holy Communion, which is itself a solemn memorial, or "setting forth" of that Sacrifice before men (1 Cor. xi: 26); in Holy Baptism, where the lesson is urged that "as He died and rose again for us, so should we who are baptized, die from sin and rise again into righteousness" (Rom. vi: 3); even in the Marriage Service, where the solemn rite is spoken of as a type of the "unity which is betwixt Christ and His Church," and the prayer is offered that the husband may love his wife as "Christ did love His spouse, the Church, Who gave Himself for it, etc."; so especially in visitation of the sick, "Christ went not up to joy, but first suffered pain: He entered not into His glory before He was crucified; so our way to eternal joy is to suffer with Christ, and our way into eternal life is gladly to die with Christ:" and, not less emphatically, in the beautiful lesson of the Burial Office (1 Cor. xv: 20); so, too, in the Ordinal, in the Collects, in the Messianic Psalms, in Article II. In all of these references, Christ crucified precedes Christ risen, and the Cross becomes the door to eternal life.

The Cross, as a symbol, can preach, can it not? A flag can preach important things: a white flag everywhere preaches peace, a red flag warns of danger, a national flag preaches loyalty. So the Cross preaches "Christ crucified," nay, more, like the empty tomb, its emptiness tells of Christ risen.

The life of the Christian should preach "Christ crucified." Religion is not inconsistent with secular life. Religion is for men, and for everyday life (Gal ii: 20; v: 24; vi: 14).

IN INDIA.

BY THE REV. DUNCAN CONVERS.

I.

It was unwelcome to get the notice that "passengers for India, on the Austrio-Hungarian steamer 'Selene, must embark to-day," just when I began to know what I wanted to see in Colombo. But there was nothing to be done, except say "good bye' to my kind hosts, take the last drive through Colombo, and go on board. At daybreak we were off. Coral reefs and rocks in Palk Strait obstruct the direct way north to Madras, and force all large boats to make a long *detour* around Ceylon. Therefore we did not pass near the pearl fisheries, nor see anything of the low part of the island to the north where the palmyra palm replaces the cocoanut of the south, and Tamils rather than Sinhalese fill the towns. One of the old Hindu epics gives the history of the Palk Strait hindrances to navigation, thus: Once upon a time when Sita———, "But who, pray, was Sita?" That is a question you must be careful to avoid in India, if you wish to seem wise. For the common proverb there—meant to point out an abysmal ignorance, than which none greater is or can be imagined (something like our colloquialism, "he doesn't know beans")—has it, that "he does not know that Sita was Rama's wife." Once upon a time Sita was a captive in Ceylon. Her husband wishing to rescue her, found his way barred by the ocean, and wandered up and down the beach sadly puzzled, until his allies, the monkey hosts, helped him by throwing mountains, hills, and rocks into the sea to make a row of gigantic stepping-stones, whereby the hero crossed and released his captive bride. And that is the Hindu history of "Adam's bridge."

All the way round Ceylon I tried in vain to catch "the spicy breezes" which Bishop Heber tells the world, "blow soft o'er Ceylon's isle." In the Colombo bazaar it was easy to notice, in fact, impossible to avoid, some well-marked perfumes which were not "worthy of Araby the blest;" but growing cinnamon has little or no odor, only the dry bark is powerful. That the island as a whole breathes out its scent is a poetic myth or a sailor's yarn, so far as my nose testifies. For truth's sake as well as for poetry's sake (for the metre forces one to mispronounce Ceylon in that couplet) I hope the Bishop

wrote Java or something else, and that the present word is the "correction"(?) of an editor.

Adam's Peak and most of these mountains of the sportsman's "happy hunting ground" hid themselves in the clouds of the south-west monsoon; but we saw "Westminster Abbey"—not the famous church building, but a mountain strangely like the picture thereof which appears in the title of the London *Illustrated News*.

At sunset on the second day out, we could see the low line of land along the horizon, India at last! Land of mystery and wonder, of boundless wealth and direct poverty, where religion sanctions at once asceticism, and license, and crime, the home of every possible social experiment!

A resident of Madras pointed out the traditional scene of the martyrdom of the "doubting apostle," Mount St. Thomas. "Was he really killed there?" Probably not, for it is more than doubtful whether he was the founder of "the Christians of St. Thomas;" and the "India" to which he came is more likely to have been the north-west, rather than this out-of-the-way corner of the vast peninsula. That evening we passengers held a little indignation meeting of our own on deck when the pilot failed to answer our captain's signals, and so kept us on board all night. However, in the morning it was all there and had not floated off like a dream. The low, sandy shore on which the undrained city stands, the native home of disease; the massive walls of artificial stone, which are a second or third attempt to make a harbor on this open coast in spite of nature; the little catamarans dancing over the waves with their be-turbaned rowers nearly nude—all was there just as the books had told us. They had made me look forward, however, to landing in the surf at Madras as an experience compounded of the thrill of the first toboggan slide of a Canadian winter, *plus* the delight of bathing in the surf at Cape May. There were the boats, sure enough, without one nail to stiffen their frames, only tied together by ropes and strings of cocoanut fiber, with their crews of shouting natives. On that morning and at that time, it was disenchanting to be rowed on till the boat grounded; and while twenty men were contending who should carry me ashore, I had only to watch the waves, and at the proper moment jump out into the damp sand and run up quite dry shod.

Every one I met in Madras told me "There is nothing to be seen here;" but the novelty of an oriental town was yet strong upon me, and a walk through "the black town" was full of interest. The native bazaars are all alike, no closed stores or shops as here; on both sides are the "botiques"—open recesses, wholly destitute of glass windows, but protected towards the street by projecting wooden eaves, covered by bamboos or cocoanut leaves, and sometimes supported by pillars. At night, upright boards shut them in, and on the goods the owner and his family spread their mats to sleep. By day, the owner squats in the midst of his commodities, apparently not eager to find customers, but capable of great excitement when the actual bargaining is in progress.

The crowd was great. As I stood looking down the street I said to my companion: "The crowd looks for all the world like a flower garden."

"Exactly," he answered, "you see the force of the usual comparison of Hindu poets, wherein they liken a crowd to a bed of tulips."

As we went on, I began, "Tell me, please, what caste is that man?" pointing to a much be-whiskered individual.

"He's a Musselman, not a Hindu at all."

"How do you know? What is his trade mark, so to speak?"

"Well, first look at the way he is shaved. Shorn head, chin untouched; and in this case, beard dyed red. That one, turning towards us, with his chin shaved, his mustache left, is a Hindu."

"What is that on his forehead?" I asked, as I caught a glimpse of three horizontal white marks, making me think of St. John's language about the mark of the beast in their foreheads," and how only such could "buy or sell."

"That is what is rather incorrectly called a caste mark. It however shows rather his religious dedication. That one indicates the wearer as one especially devoted to the worship of Siva. A more common one here is like a tuning fork, with the prongs upright, and the handle, as it were, running down the nose, and shows the Vaishnava, or worshipper of Vishnu."

"Now that one has just a round dot. What is that?"

"That has no special meaning. They put it on when they have bathed."

"The one crossing the street is a Hindu then, to judge by the way he is shaved."

"Yes, he is a Brahmin."

"How do you tell?"

"Do you see the cord over his left shoulder? That is the sacred thread which shows him to be high caste; and his turban of red and gold tells by its colors and form what he is," and then ensued a long explanation of the various kinds of turbans, illustrated from the crowd before us. This brought up the big subject of caste as it is in India. Touching caste, I wish to say two things, (to use the oft-repeated formula of sermons); first, to point out the analogy between our trades unions and Hindu caste; second, to give the defence of caste which an educated native is ready to offer for it. But these are too large and too important to crowd into the end of a letter Caste as the opponent of Christianity is the devil's masterpiece, as a form of social organization is a tremendous power, at times a terrible tyrant, but its advocate has plenty to urge in its defence, which I do not recall having ever seen in books of travel.

I AM convinced on historical grounds that episcopacy is the *original* form of Church government. I cannot find in the records of primitive Christianity a trace of non-episcopal Churchmanship. At the first œcumenical Council, representing the Church scattered throughout the world, we find the Church under the government of bishops; and although some questions bearing on the constitution of the Church came under discussion, there was not a whisper of complaint that a revolution had silently taken place, namely, the substitution of Episcopacy for Presbyterianism or any form of ecclesiastical polity. Surely that is conclusive proof that episcopacy was down to that time the universally recognized form of the Christian ministry. The Council of Nicæa had evidently never heard either of Presbyterianism, Congregationalism, or Papalism.—*Canon McColl.*

PERSONAL MENTION

After September 1st, the address of the Rev. Frank A. Sanborn will be, 48 Carteret street, Newark, N. J.

The Rev. W. W. Steel, of Springfield, Ohio, has accepted the rectorship of St. Mary's church, Ardmore, and expects to assume charge of the parish about Sept. 1st.

The Rev. Charles Logan, late rector of St. David's church, Manayunk, has accepted a call to Christ church, Tom's River, New Jersey.

The Rev. Edmund A. Angell has resigned the rectorship of the memorial church of Our Father, Foxburg, Pa., and accepted a call from the church of the Nativity, Crafton, Pa. All mail, whether personal for for the secretary of the diocese of Pittsburgh, should be sent to Crafton after October 1, 1891.

The Rev. John Anketell, A. M., has charge of Trinity chapel, New York City, for the months of July and August.

The Rev. Giles B. Cooke has resigned Christ church, Denton, Md., and taken charge of North Elk parish, diocese of Easton.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

OBITUARY.

WEST.—Died August 8, 1891, of consumption, at St. John's church rectory, Medina, N. Y., Sara Kissam, daughter of the late Col. L. J. Snyder, and beloved wife of the Rev. Geo. W. West.

Lord, all pitying, Jesu blest,
Grant her Thine eternal rest.

MCMULLEN.—Entered into rest at Atlantic City, N. J., on July 20 h, 1891, in the Communion of the Catholic Church, Emeline Barclay Wharton, widow of Captain George Ord McMullin, U. S. A., and daughter of the late George W. and Emeline D. Wharton.

"So long Thy power has blessed me,
Sure it still will lead me on,
O'er moor and fen, o'er crag and torrent.
Till the night is gone;
And with the morn
Those angel faces smile,
Which I have loved long since,
And lost awhile."

ACKNOWLEDGEMENTS.

We take pleasure in announcing that a sufficient sum has been raised to relieve the family in North Dakota, of whom the Rev. W. F. Hubbard wrote in our columns a few weeks ago, and to purchase their stereopticon for the aid of the Rev. E. H. Parnell in his work in Wyoming, thus aiding two worthy causes at one and the same time, and making the money do double good. The recipients are very grateful.

APPEALS.

TWELFTH Sunday after Trinity offerings are needed to meet the expenses of the Mid-western Deaf-Mute Mission. They may be sent to the undersigned. Bishop Leonard warmly endorses this appeal in these words: "One of the most important missions in the church is to the 'silent people,' and yet this work receives but stinted and meagre aid and response from either clergy or people. From my knowledge and observation of the toilsome, patient, and unmurmuring labors of our missionary, I am touched by the pathos of his position; and perhaps the noisier, and more eloquent, and more frequently heard appeals of other mission obligations, have superseded the claims to this unique mission to our silent brethren. Cannot we make a better response to it this year, and on Ephphatha Sunday, August 16th, give a more generous offering for this devoted work?"

A. W. MANN,
General Missionary.

123 Arlington st., Cleveland, O.

FOR THE ENDOWMENT OF THE EPISCOPATE OF MAINE.

Since October, 1889, the Diocese of Maine has been making an earnest effort to increase its Fund to an amount sufficient to insure an annual income of $3,000 for the Bishop's support. The Standing Committee appointed one of their number, Rev. Wm. H. Washburn, as their agent in this work, and he has made numerous appeals, personally and by letter, and the Fund has now reached an amount which requires but $16,500 to insure the income named ($3,000).

The Bishop has had the generous offer of $10,000 of this amount, if the balance, $6,500, shall be raised before the twenty-fifth anniversary of his consecration to the episcopate, which will occur on the 25th day of January, 1892.

It is impossible to raise this sum in our own diocese, in addition to what we have already given, and the Standing Committee therefore appeal to their brethren elsewhere for such help as will enable us to secure the generous gift conditionally promised, and to complete our Episcopate Fund.

For twenty-five years our beloved Bishop has been largely dependent for his maintenance upon a single parish, which he has served as rector; the diocese, with its few self-supporting parishes, being unable to provide a competent salary. We now earnestly desire to relieve him from such dependence and from parochial cares, and to put him, in the prosecution of his great missionary work, on as favorable a footing as that of the missionary bishops. Not only does justice to him require this, but we believe that in no other way can the cause of the Church in Maine be so effectually aided.

The Bishops of Connecticut, Rhode Island, Massachusetts, New York, and Pennsylvania heartily endorsed our appeal when we began this effort in 1889, and now that success is so nearly attained, we trust that the co-operation of our brethren in those and other dioceses will assure it.

Contributions sent to REV. WM. H. WASHBURN, Auburn, Maine, will be gratefully received and promptly acknowledged.

REV. C. MORTON SILLS, D. D., *Pres.*
REV. WALKER GWYNNE.
GEO. E. B. JACKSON, *Sec.*,
HENRY INGALLS,
GEO. H. STARR,
Standing Committee of Diocese of Maine.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many offerings, small and large, are needed to pay the appropriations for this year. May the abounding goodness of God be shown forth in free-will offerings for this great healing and saving agency of the Church.

Read the *Spirit of Missions*.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow the scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

TO CONTRACTORS AND BUILDERS.

The building committee of Grace church, Oakfield, Wis., wish to let the contract for building, either wholly or in part, a stone church, size about 30 ft. by 60. The plans may be seen by calling on W. S. RUSSELL, Oakfield, Wis., to whom address all communications.

CHURCH CHOIR GUILD.

(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

MISCELLANEOUS.

ORGANIST and choirmaster desires position. London experience. Very successful. Energetic and careful worker. Highest references. MUSICUS, care LIVING CHURCH.

WANTED, a musical clergyman, priest or deacon, capable of taking charge of a good vested choir in the diocese of Chicago, in addition to ministerial work. Salary $1,000. Address, with references, CHURCH CLUB, 103 Adams st., Chicago.

A MATRON wanted in a school for 40 boys. Must be a lady with best references, who has had experience, and with some knowledge of nursing. Address Box 39, Ampersand, Franklin county, New York.

WANTED.—An assistant Priest, ready to do active and persistent work in a mission in a pleasant city in southern New England. Must be unmarried and competent to train and lead a vested choir. Address RURAL DEAN, care of Damrell and Upham, 283 Washington St., Boston, Mass.

THE Rev. William D. Martin, M. A., rector of the church of St. Michael and All Angels, Anniston, Ala., desires to receive into his family six young ladies to be prepared for college under a Wellesley graduate. New stone rectory, with all modern conveniences, large grounds, mountain air and water. Session to begin October 1st.

TO LEASE. — A comfortable and commodious building of thirty rooms, located in one of the most beautiful and healthy residence portions of the city of Spokane, Washington, will be leased to any qualified persons wishing to carry on a Church School for young ladies. Apply immediately to the REV. C. B. CRAWFORD, rector of All Saints' church, Spokane.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.) hot water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

THREE HARVEST EXCURSIONS.

The Burlington route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25th, and Sept. 15th and 29th, Harvest Excursion Tickets at *Low Rates* to principal cities and points in the Farming Regions of the West, South-west, and North-west. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—AUGUST, 1891.

16. 12th Sunday after Trinity. Green.
23. 13th Sunday after Trinity. Green. (Red at Evensong.)
24. St. Bartholomew. Red.
30. 14th Sunday after Trinity. Green.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

Here is an art idea which, strangely enough, seems to have escaped observation; at any rate, we cannot recall any attempt at its realization. It is a chance-wise, out-of-door, *plein aire* study, as the French would say. Here is a fine stretch of well-kept lawn, not too short, or it might awkwardly suggest baize, or some other coarse fabric. The long drought has enfeebled the overhanging leaves, maple and elm, until they have fallen, flecking the emerald green with crumpled, and even shapely, leafage, in all manner of browns and buffs, from pale-grey-yellow, to tobacco brown. Nothing could be lovelier, or more delicate, than these chance-wise harmonies of coloring. If people will have "hangings" and carpets, what fairer design for the loom could be found in the bureau of the deftest artisan, than that which nature spreads at our feet? Why should not some lover of the picturesque make a study of it, a little later, when the falling leaves have more richly diversified color, upon grass quite as green as it is now? Are there not weavers of carpets and chintzes who would be glad enough to work it out?

We observe, again and again, the utter loss and waste of floral beauty when subordinated to the uses of decorative gardening. What a holocaust of specific grace and fascination is each "parterre," "belt," and "ribbon" of patterned floral aggregation! All witchery of form, habit, hue, tint, and foliage, are promiscuously merged and sacrificed in a line or web of gardener's weaving, which might be supplied quite as well from any well-stocked carpet factory. There is a fine stretch of lovely garden of undulating lawn, hard by, acres in extent, nobly bordered with graduated shrubs and trees, fronted with a finely contrasted belt of low-growing evergreens, their drooping boughs resting with inimitable grace on the perfectly kept turf. But gardener's art, for the most part a fustian counterfeit of true art, has stepped in with fatal persistence and confounded these delicious, because normal, harmonies of border and lawn by planting with malicious precision a slender web of blazing colors, stark, staring, straight as a miniature railway track, all along the edge, hundreds of feet—lemon yellows, flaming scarlets, bristling grays, livid purples—a monstrous combination for even the feverish appetite of the orientals. A dissonant scream or shriek in the sweet silences, as of peacock and bagpipes among the ceaseless ripple of wood-lark, robins, orioles, and the rest of the living bird-orchestra, could hardly be more unwelcome or tormenting.

This tendency towards an exaggerated type of floral gardening is in truth masking a knowledge and love of flowers, that is, in large, well-kept grounds where the professional gardener has full sway; and the ignorant outrage is full often magnified and exaggerated in our public parks. The multitude of city dwellers are tricked by these vast patches of scarlet geraniums so densely massed that only a point of sharply, painfully complementary green is here and there visible. Did you ever encounter that worsted color-conundrum of "dancing mice,"—a group in scarlet in a ground of emerald green? If so, your eyes have ached as the shaken thing became horribly alive under quivering lines of quarreling color; and this is the color-trick in which professional gardening most delights. Here, in the spring, are vast masses of pansies, in the which no particular pansy is discernible;—of tulips of a single color, swallowing up every single tulip, and no foliage anywhere. In no place is the perfect specimen or individual plant to be found. Besides, fashion steps in, with her annual freaks and whims, now banishing the floral heirlooms of half a dozen generations, to make place for some exotic eccentricity; again, rummaging the roadsides and hedges and fields for "weed-blossoms," for indoor delight, and the garniture of sacred altars; and then, turning away from roses and lilies, twin queens of religion and poesy, for the marsh-bred orchids of dank, barbaric forests.

This might work less harm, were we less imitative; but alas, neat-handed Phyllis keeps an observant eye upon Gwendoline, and is not content to copy her bangs and bonnets afar off, but feebly emulates her bouquets. And so it goes. The long-loved peony, crown imperial, the lilac, the roses and lilies, unless months out of season, are, for the time, "out of form," and the simple, rural "door-yard," once rich in bloom and beauty, is now relegated to croquet or lawn-tennis, or left ignobly fallow, in waiting for some longed-for turn in the tide which shall bring back the old-time favorites. Not unlikely my lady Gwendoline plumes herself upon the floral discomfiture wrought by her costly exotics, and cheerily tightens the lines that separate between her and Phyllis, in her vixenish purpose of "keeping out the common set." Precisely as Lord Tuxedo, the Marquis of Lenox, and the gilded Margraves of Neo-Plutonia, build high and firm the impassable walls that shut in their floral elegancies and monopolies of fortune, while they shut out the "masses."

It remains then for the public parks, which are the gardens and parks of "the masses," that is, the people, to set forth all floral delights in the supreme beauty of that perfect art that finds its secret in helping nature to her best estate; that cherishes the beloved traditions of the past in a loving nurture of the old flowers, and blossoming shrubs, and vines, that understands the values of symmetries and habits, with the due relations of foliage and flower, together with all else that enters into the finest culture of the floral kingdom. This is the gardening that is best for "the people," as well as the privileged monopolists and exclusives, if they knew it; while it is the best for flowers, shrubbery, and all garden landscape work.

SHEET MUSIC.

From A. P. Schmidt, 154 Tremont st., Boston: Vocal Songs: "Under a Cherry Tree," music by Clara Kathleen Rogers, an artistic transcription of a pretty verse; "Persian Serenade," by G. M. Marston, a graceful setting of well-known lines by Bayard Taylor. "Songs of Brittany," arranged and harmonized from traditional Breton melodies, by G. W. Chadwick, with original words by Arlo Bates; an interesting group of twelve, whether viewed in ethnic relations, or for their own intrinsic delicacy and simple beauty; this is a legitimate art work of permanent value, done in a thorough and conscientious way; and will receive the attention of educated musical people. "Attraction," by Jules Jordan, who makes an intelligent use of verses by Margaret Crosby; "They went a-fishing," (for bass or tenor) by F. Lynes, a bit of mirthfulness; "Empress of Night," by Mrs. H. H. A. Beach, very bright and exhilarating, with a picturesque accompaniment, full of silvery ripple; "Kiss mine eyelids, Lovely Morn," (words by Dr. Holmes) music by C. K. Rogers, in fine melodic form, suited to the concert room and musicales, while not difficult, with a very graceful violin obligato accompaniment. Choral: For mixed voices, a series of seven brief motetts, hymns used in the Mass, by Bruno Oscar Klein, organist of St. Xavier's church, New York, and deserving the attention of other choirs could the Latin text be supplemented with English equivalent verses; for those acquainted with the compositions of this gifted writer, it is superfluous to point out the beautiful construction and profoundly artistic religious feeling which characterizes them; the *O Salutaris* could be immediately fitted with a current English version, and most of the others, by a little searching through the hymnals. "Slumber Song," and "The Brook," very refined and effective morsels by E. A. Mac Dowell. For men's voices, "The Young Lover," by T. Koschat; ladies' voices, "Swinging and Singing," 4-part chorus, by F. P. Ritter, exquisitely written, and for a thoroughly trained chorus, exceptionally desirable. Instrumental—Piano, "*Die Kleine Spinnerin*," or Spinning Song, Bruno Oscar Klein, who turns to charming account for young players, the pretty and not unfamiliar motive of the busy wheel; "Idylle," a graceful and effective trifle, for young players, by Ludwig Schytté; "12 *Kleine Stucke*" on 5 notes, pianoforte and 4 hands, by Arthur Foote, very helpful exercises for young learners. For piano and violin: Introduction and Gavotte, by Charles N. Allen, a musicianly and entertaining composition, nicely adapted for amateur practice and musicales. Piano and violoncello, "Serenade," Lochner, arranged by Wulf Feries, who perfectly appreciates the *cantabile* resources of this king of stringed instruments, not difficult. For the organ: March and Chorus from Tannhauser, R. Wagner, by F. R. Adams, who has reproduced, with singular fidelity, the orchestral impressiveness of this splendid theme; very valuable for festivals, commemorations, weddings, etc.

From Clayton F. Summy, Wabash ave., Chicago: *Cantate Domini* in B., by C. A. Havens, who uses, chiefly, the inconvenient key of 5 sharps, yet writes in a correct manner, in the modern school, dramatic rather than ecclesiastical, effective where the Psalms and canticles are sung as independent anthems and "set pieces." Song, "St. Agnes," a vigorous, declamatory setting of Tennyson's well-known verses, by Horace Ellis, something in the spirit of the "Lost Chord," by Sullivan; very effective if properly interpreted.

MAGAZINES AND REVIEWS

The North American for August is bristling with enterprise, as usual. Prof. Gordon Smith opens with "New Light on the Jewish Question," which strangely lacks novelty, and is not likely to help forward the solution of a vexed question. It takes a pessimistic view of the race, as a "people of Providence," and gives currency and credence to the "Jew haters," who have stirred up vexatious strife, not only in Russia and Germany, but throughout Christendom generally. The cruelties perpetrated in Christian countries for 1500 years, have helped develop and intensify the hereditary financial keenness of the Hebrews, who have been literally forced to hoard their accumulations in portable values, ready for a perpetually impending crisis, involving flight or banishment. Such conditions forbid the ownership and cultivation of lands, and the industries of the manufacturer and the artisan. It has remained for this wonderful people to become money lenders, financiers, and tradesmen, and nothing else. Where more humane policies prevailed, the Hebrew has taken advanced positions in learning, literature, and the fine arts. Anthony Comstock writes very forcibly on "Vampire Literature," but leaves the half untold and unsuggested. Prof. Thurston wastes time and strength in his attempt to define "The Scientific Basis of Belief." Faith is a divine gift, and while not unscientific, as experienced in the supernatural order, does not, and cannot, rest for its sanctions upon any scientific basis. Flesh and blood cannot reveal it, even as the laboratory cannot evolve ethics and morals. It seems a misfortune that the writer of such immoral novels as "Ouida", should be tolerated in this most respectable monthly, to discuss "The State as an Immoral Teacher." As might have been anticipated, the paper is pessimistic throughout, while steeped in fallacies and false conclusions. Nothing could be more misleading and unsound. Dr. William A. Hammond writes briefly, and with professional intelligence about "How to Rest." Lady Dilke, in her strong paper, "Trades-Unions for Women," has rendered her less favored sisters a noble service.

The Arena has a single article of unique interest, "My Home Life," by Amelia B. Edwards. It is a masterpiece of refined and elegant confidences, touching that side of life and experience in which the educated world has a legitimate and lively concern. The domestic, literary, and social environment of such a richly-endowed individuality well belongs to the people. The accompanying portrait presents to us a vivacious, sensitive, beautifully endowed woman, whom all cultivated men and women delight to honor. There is a world of fascination in the "Psychic Experiences" of Sara A. Underwood, which are of an honest, "above-board" type, while they must serve as a powerful stimulant to conjecture, and the profounder intuitions of spiritually-minded people. While reading, and not infrequently studying, this most beautifully printed magazine, we cannot help wondering what good, helpful end the earnest but misguided editor can hope to serve by his gratuitous denials of the inspiration of the Holy Scriptures. Such painstaking affronts can only serve to undermine and starve the ethical and sociologic purposes he entertains. The very badness and corruptions the editor identifies and combats are born of unfaith and a scornful repudiation of the Son of God and the Word of God. Both enter into the life of our civilization, and are its only saving, hopeful energies. The logical *terminus ad quem* of such humanities and philanthropies as the editor contemplates, has invariably culminated in social anarchy and disintegration. Jesus Christ, the Lord, is the only Master Builder.

Harper's Monthly Magazine is exceptionally interesting, both in the wide range of its richly illustrated articles, and their excellence and occasional brilliance. "New Zealand;" "Some American Riders;" "Peter Ibbetson," Part Third, George Du Maurier's new story; "Glimpses of Western Architecture, Chicago," I., by Montgomery Schuyler; Mr. Howells' story, "An Imperative Duty," Part II.; "Nihilists in Paris;" and "London—Plantagenet," I., Ecclesiastical, by Walter Besant, a paper exceedingly entertaining, especially for Churchly readers—are among the principal numbers. "The Editor's Study" abounds in well-matured and manly conclusions; indeed, Mr. Howells bids fair to eclipse his reputation as a writer of stories, by the high intelligence and vigor of his criticisms and comments upon men and affairs. And here, for a rarity, is a real poem, "The Wizard Harp," by Kate Putnam Osgood, poetic in

conception and in treatment, clearly sketched, and perfect in rhythmic grace and melody, and better and more wonderful still, it is perfectly intelligible. The "London Plantagenet" article demands larger notice than our space permits, as it is a very complete and detailed *resume* of ecclesiastical conditions more than 400 years ago, contemporaneous, indeed, with the Columbian discovery of this western hemisphere. Mr. Besant sketches the rise of the various religious foundations, as they made their appearance, and appropriated the city, parcelling it out among themselves along the walls and gates, sometimes both intra- and extra-mural. His order is after this wise: First the Crutched, or red-crossed Friars; then the Austin Friars of the Monastery of the Holy Trinity; then the Gray Friars, or Franciscans, who were great builders; then the Black Friars, or Dominicans; then the White Friars, or Carmelites; followed by the Templars, whose wonderful church is still preserved for its ancient uses; then the Carthusians, and the Cistercians, founded by Stephen Harding: and of each and all of these, Mr. Besant gives a very graphic account. As an illustration of the swarming populations of these great religious houses, he writes:—"As for the vast numbers actually maintained by the Church, the single example of St. Paul's Cathedral, of course the largest foundation in the city, will furnish an illustration. In the year 1450, this society, the Cathedral body, included the following: the bishop, the dean, the four archdeacons, the treasurer, the precentor, the chancellor, thirty greater canons, twelve lesser canons, about fifty chaplains, or chantry priests, and thirty vicars. Of inferior rank to these were the sacristan and three vergers, the servitors, the surveyor, the twelve scribes, the succentor (or sub-cantor, a bass singer), the master of the singing school, the master of the grammar school, the almoner and his four vergers, the book-transcriber, the bookbinder, the chamberlain, the rent-collector, the baker, the brewer,—the brewer who brewed in the year 1286, 67,814 gallons, must have employed a good many more—the servants of all these officers, the singing men, the choir boys, of whom the priests were made, the bedesmen and poor folk, the sextons, grave diggers, gardeners, bell-ringers, makers and menders of ecclesiastical vestments, cleaners, sweepers, carpenters, painters, masons, carvers, and gilders—one can very well understand that the church of St. Paul's alone must have found livelihood for thousands. The same equipment was necessary in every other religious foundation, all as complete as was St. Paul's, though on a smaller scale. It does not seem too much to estimate the ecclesiastical establishments of London as including a fourth part of the whole population of the city."

EXCURSIONS IN ART AND LETTERS. By William Wetmore Story, D. C. L. (Oxon.) Boston and New York: Houghton, Mifflin & Co. Muslin, pp. 295.

Mr. Story is both an eminent artist in sculpture, and a maker of books that delight cultivated readers. In this same direction, who does not at once recall his "Roba Di Roma," one of the great books about the wonderfully stratified art life of the Eternal City, and one which never loses its first delicious flavors? We like his bold title, "Excursions in Art and Letters," marking at once the man of letters, who has been somewhere, and brought back something worth the writing. We can only attempt to suggest a slender outline of its contents with a hint at their rare qualities. There are four separate and quite unrelated "excursions" or literary adventures each capital after its kind, and generally unique. It opens with a deliberate study of Michael Angelo, his *entourage*, socially, politically, artistically, and ecclesiastically, while preserving the atmosphere and local colorings of that splendid period of which he is almost the chief representative. Mr. Story is a grand synthesist. His language is plastic, and represents with rare felicity his intellectual moods and purposes. The personality of the many-sided subject grows steadily and rapidly into eloquent completeness. The culmination of his sculpturesque genius is identified in the statues of the Medicean chapel at Rome; while as a painter, his masterpiece is found in the frescoes of the Sistine chapel at Rome. In these descriptions which fairly plead for citation, Mr. Story's consummate literary art challenges co-ordinate admiration. Such richly-flavored English, strong in movement, redolent with the finest, subtlest suggestion, quick with pictures and shifting perspectives, is rarely found in these days of careless, slovenly, makeshift work. This excursion may well stand for the best monograph on Angelo. On a parallel plane must stand the next, "Phidias," and the "Elgin Marbles," in which, besides a wealth of sculpture-lore, is found a conclusive refutation of the stock assertion which attributes all the sculptures of the Parthenon frieze and tympanum to Phidias, whose chryselephantine "Athena" was the crowning grace and æsthetic end of the temple itself. Here are lines of conclusive and learned reasonings both delightful and surprising to the scholar; and the author's learning is robust and pierces to the roots of his subject in hand. The succeeding "movements" are "The Art of Casting in Plaster among the Ancient Greeks and Romans;" "A Conversation with Marcus Aurelius" (in the manner of Walter Savage Landor's "Imaginary Conversations"); and "Distortions of the English Stage as instanced in 'Macbeth.'" Throughout there is the same thoroughness, learning logic, and consummate mastery of literary art. The book is enriched by a very complete index which discloses at a glance the wonderful range and research of the author.

IT IS WRITTEN. By the Rev. T. S. Bacon, D. D. New York: Wilbur B. Ketcham.

We have in this little volume a careful and painstaking enumeration and review of those passages in the four Gospels which bear directly or indirectly upon the relation of our Lord to the question of the authority of the Old Testament Scriptures; and, as connected with this, the question as to a limitation in our Lord's knowledge as man is also considered. It is triumphantly shown that the witness of Christ to the inspiration of the Old Testament and its continued authority, is overwhelming and complete, and the writer considers that this also involves the same divine witness to the specific authorship and date assigned by tradition to the several books. So far as this can be clearly shown, we hold with Dr. Bacon, that it must be considered to settle the question. But it is at this point that differences of opinion may arise, even among the most orthodox. But to admit that there was or could be in our divine Lord any such limitation of knowledge as to lead Him to make, upon any subject upon which He deigned to speak, a false or misleading statement, is abhorrent to the mind of a devout Christian, and, in the end, destructive of belief in His divine character and authority. We commend this book to all thoughtful Christians. In its reverent tone and earnest faith, it stands in refreshing contrast to too many books relating to kindred subjects, which are issuing from the press at the present time. The author's spirit is like that of the Apostle, when he said: "Let God be true, but every man a liar."

OUR LORD'S KNOWLEDGE AS MAN. By W. S. Swayne, M. A. (Oxon). With a preface by the Bishop of Salisbury. London and New York: Longmans, Green, and Co.; Chicago: A. C. McClurg & Co.

As the title shows, this essay deals with one of the most important questions raised by the article of Mr. Gore in "Lux Mundi." The subject is very ably discussed, with abundant reference to the Holy Scriptures, the Fathers, and the later theologians. His conclusion is that our Lord's exinanition was "a voluntary act of self-limitation proceeding from a Holy Love;" it is thus real and not merely economical. When His knowledge appears limited, it is limited by His Divine Love. "In so far as He came to manifest Divine Love, His knowledge was a normal creaturely knowledge. In so far as He came to teach He was infallible, He used and displayed an infused and perfect wisdom." The preface by the Bishop of Salisbury is not the least valuable part of the book. His remarks upon the true use of controversy are peculiarly suited to present circumstances. "There is," he says, "a God-sent opportunity, in a season of this kind, of opening the minds of a larger circle of intelligent persons to understand at least something of what is meant by theology, to give them an interest in the Creed, to help them to realize the duty of drawing nearer to God by means of their reasoning faculties, as well as through the medium of their hearts and wills." Then after speaking of the duty incumbent upon those who are capable of it, of seizing upon such opportunities, he concludes: "A right use of controversy shows perhaps more than anything else the capacity of a Church to deal with the needs of human nature on the subject of redemption."

RECOLLECTIONS AND IMPRESSIONS. 1822-1890. By Octavius Brooks Frothingham, author of "The Religion of Humanity," etc. New York: G. P. Putnam's Sons. 12mo. Pp. 305. 1891.

Dr. Frothingham is a man of note among his co-religionists, the Unitarians. He holds a free pen, and has had large experience and acquaintance with men and things. He tells his story with great frankness, and gives his opinions upon numerous and important questions with all the positiveness of a master. Details one need not go into. The book affords more or less confirmatory evidence of how completely, if not necessarily, high Puritan Calvinism runs into blank, cheerless Socinianism. His speculations on "The Religious Future of America," are just such as might be expected from a man who laudates Tom Paine, Bob Ingersoll, Darwin, Tyndall, Renan, and such like, as well as the "Broad Church" folks in England and the United States. He pronounces positively against Romanism and Protestantism, with reference to the ideal future religion of our country, against the latter especially, because it is "identified with the Bible," and because "modern scientific criticism has so riddled the Bible that it can no longer serve as a foundation." His notion is that, under the influence of modern science, and modern hatred of dogma, and modern love of freedom to believe as well as reject whatever any one pleases, the religion of the future is to be a pleasant commingling of all sorts of fancies and schemes in religion and morals, whether with or without a God as a part thereof. Like all Messrs. Putnam's books, the volume is gotten up in good style; it has also a rather brief index.

FOURTEEN TO ONE. By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin & Co.

A collection of some of the very best short stories of this well-known author. Most of them suggest some excellent practical moral, or else they are simply tales of heroism and self-sacrifice which it does every one good to believe still possible in this calculating and material period of the world's history. Few writers can excel Miss Phelps in the mingling of a quaint humor with intense pathos. Those who have seen some of these tales before in the pages of a magazine, will be glad to greet them again in book form. There is not one which is not worth reading a second time. We notice with pleasure the improved method of binding which the publishers have adopted. It combines flexibility with strength, and remains open without an effort in the reader's hand or upon his table.

HADASSEH, or "From Captivity to the Persian Throne." By E. Lenty Collins. New York: Cassell Publishing Co.; Chicago: A. C. McClurg & Co.

This book is an attempt to convert the history of Queen Esther into a romance. The story of the sacred book is expanded, chiefly by means of lengthy and bombastic dialogue, into an extremely tedious narrative. The strange grammatical constructions, and the remarkable use, or rather misuse, of words, which we encounter on every page, suggest the idea that English is not the native language of the writer. Perhaps, however, these anomalies are part of an attempt to give an antique flavor to the style, very much as certain authors seem to imagine that they have fulfilled the requirements of dialect writing when they have sprinkled their pages with bad spelling.

APPLICATION AND ACHIEVEMENTS. Essays, by J. Hazard Hartzell. New York: G. P. Putnam's Sons. Pp. 268.

Essay writing, if successful, is by no means easy work, and the real masters in this line of composition can readily be enumerated. On the whole, Mr. Hartzell may be said to have attained fair success. There is, in the essays here given, an easy flow of language, abundance of illustration, much acuteness in analysis of character, and generally speaking, sound, discriminating judgment. The topics treated of supply a good test of an author's ability and skill, such as Genius, Character, Manners, Opportunity, Honor, etc., nine in all. The present volume is edited by the writer's sons, and is offered as the first of his posthumous works.

LINCOLN, THE LIBERATOR. A Biographical Sketch of "Lincoln, the Man who Freed the Slave." By Charles Wallace French. New York: Funk & Wagnalls. 1891. 12mo, pp. 398.

In the present volume the writer aims to give an account of President Lincoln's life, which shall set forth his personal qualities, rather than his career as a statesman. Bearing this in mind, the reader will not expect a long narrative relating to the war of secession, but will look for a delineation of those traits of character and principle which have made the martyr-president dear to the hearts of American people. The narrative is presented in a clear, resonant style, and we are of opinion that the book will prove to be as valuable as it is interesting and instructive. A picture of Mr. Lincoln and a good index are supplied.

JUST FOR TO-DAY, and other verses. New York: Jas. Pott & Co.

Neatly published in a tasteful paper cover, and evidently culled from some priest's collection of favorite poetry. The selections are choice, largely personal and practical, and for the most part, have permanent charm and value, especially suited to Sunday school distribution among the older scholars.

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THE HOUSEHOLD.

HELP THOU MINE UNBELIEF.

BY E. A. C.

Lord, I believe! How could I live without Thee,
Alone in joy and grief!
And yet—sometimes the darkness comes, I doubt Thee,
Help Thou mine unbelief!

Lord, I believe! Though not with faith unshaken
Can I in Thee abide,
Like those blest souls who once, the true path taken,
Keep ever by Thy side!

Lord, I believe! I do so long to know Thee
As fully, surely mine,
Yet, stained with sin, how can I pray, Lord show me
That gift of Love Divine!

Lord, I believe! O make me purer, stronger,
Blessed with Thy sure relief!
So with glad heart, at last I need no longer
Pray, help mine unbelief!

MR. FAYERBROTHER'S CALL.

A CANDIDATING STORY.

BY THE AUTHOR OF "THE LOST BARREL."

CHAPTER V.—THE PROBLEM.

Therefore, somewhat later this same evening after Miss Lundie had taken her dignified departure, and as the commodore and the clergyman lingered over their cigars, the former, still, as all along, the cheerfully conscious instrument of Providence, with careful carelessness at length turned the conversation in the direction of his hopes.

"Well, sir," he said, without looking over at his companion, "how do you like us, now that you have seen us?"

Mr. Fayerbrother was lying on the lounge, his hands beneath his head, and his feet drawn up in a manner that regarded no earthly consideration save the ease of their owner. He had exhibited, among his other talents, a marked ability to bestow himself comfortably.

"Really," he answered, after seeming to devote nearly a minute to the summoning of such energy as was necessary to speak at all, "you ask me that question at a very unfortunate time. To do the subject justice, I should have to get up and swing my arms about and call up all my eloquence; and I am too comfortable to move just now, and my eloquence for the day is exhausted. I like you immensely."

"Don't you think we've got a shipshape little church?"

"You've a beautiful little church; and a charming rectory with it. And this is as pleasant and comfortable an old town as I ever was in. I declare," after smoking a moment, and with the manner of thinking aloud, "I'm not sure, after all, that a man could do better than find such a place as this and settle in it. I sometimes think that the rector of a big city parish, with every minute of his time taken up, and with all the worry and responsibility and hum, has altogether the worst of it. A cure like this is the ideal thing, after all."

"'Fore George, you're right!" exclaimed the gratified commodore. "It's a snug little berth here for any man." Then he thought for a moment upon what he would say next. "What sort of a parish is it, the one you're in now?" he asked.

"O, a pretty fair sort of parish," answered the Reverend Mark.

"They pay you a pretty good salary, I suppose?"

"O, so, so. Enough to live on, seeing I'm an unmarried man."

"What sort of a place is it down there, at South Uppington? Pleasant place?"

The clergyman laughed.

"South Uppington?" repeated he. "O, well, yes; pleasant enough, I suppose, for those who like it. I never fancied it much, myself."

"Is that so?" uttered the commodore with another thrill of pleasure. "Then I ——I suppose you are open to a call?" He was getting tired already of beating about the bush.

At this the clergyman laughed out, but so pleasantly that it was not possible to take offence.

"O, yes," said he, "I'm open to a call. Did you ever see a minister that wasn't?"

The commodore laughed too, a little sheepishly. He fancied that the clergyman saw through his very transparent overtures, and was laughing at them. He did not guess that the other's enjoyment of the discourse flowed from a still more private source. So he very willingly laid aside his diplomacy.

"The fact is," said he, relapsing into a frankness that suited him much better, "we are without a rector here at All Saints'."

"Yes," said Mr. Fayerbrother, "you said as much in your letter."

"Exactly. And we have, as you see, a taut, trim little church and a snug, comfortable parsonage, and ——and it's a pleasant town to live in, as you say." The commodore still found difficulty in coming to the point This was a good deal like making a lady a proposal of marriage, after all; and the old sailor was the soul of modesty.

But the clergyman, all at once, seemed willing to help him. He put his feet on the floor and sat up, looking somewhat dishevelled.

"How much salary do you pay here?" he inquired seriously, and with no sort of diffidence himself.

"We have always paid our rector thirteen hundred dollars, beside the house," answered the commodore. Then he blushed like a girl. The sum seemed to him at that moment pitifully small. He was ashamed of it. He puffed vigorously at his cigar, hiding his embarrassment in smoke. "But, I vow," he continued from within the cloud, "they can make it fifteen hundred, just as well as not. And I'll be keel-hauled if they shan't, too,—if I have to pay it myself."

"Ah," the clergyman coolly observed. "Fifteen hundred dollars. That is exactly what my parish pays me—every three months."

"Eh?" exclaimed the commodore, looking troubled.

"That is exactly the amount of my quarter's salary." The fact was, relatively, a stupendous one, and Mr. Fayerbrother was not unwilling to enjoy the effect of its disclosure.

"'Fore George!" was all the commodore had to say. He was overwhelmed.

Mr. Fayerbrother got up and went and threw his finished cigar into the fire-place. Then he turned to the warden, taking his position on the rug, and standing with his hands behind him.

"Commodore Lundie," said he, "I'm not sure but there's been a bit of a mistake. I guess you take me for my brother, the Reverend Matthew Fayerbrother, of Connecticut. I'm not he—not by a good deal, I'm sorry to say. I am the Reverend Mark Fayerbrother, of St. Swithin's church, Chicago."

The commodore sat and stared.

"Not the Reverend Matthew Fayerbrother?" whispered he. "Not the Reverend Matthew Fayerbrother?"

"No; I'm his brother. He found at the last minute he couldn't come, and so he sent me. I was visiting him at South Uppington. I ought to have told you when I first got here, but it didn't seem a matter of consequence."

"Ah!" the commodore muttered, sitting with his hands on the arms of his chair, and regarding his companion in a state of stupor. But his emotion, almost immediately, was more that of disappointment than wonder. The mental transfer of this handsome, brilliant, liberal-thinking young man, from the rectorship of a poverty-stricken parish in Connecticut to that of a wealthy church in Chicago, was a process of tolerably easy accomplishment, when its necessity was made clear. But such a change, the old man quickly perceived, placed him hopelessly beyond the reach of the Norrington parish. It was this fact that now darkened his imagination, and presently found its way sadly to his lips.

"Then we can't have you for a rector at all," said he.

Mr. Fayerbrother smiled.

"No; you can't have me for a rector. I must stay where I am for the present." He waited a moment, studying the commodore's face. "But I'll tell you what you can do. You can have a ten times better man. You can have my brother."

"Your brother?"

"Yes; the man you wrote to in the first place,—the Reverend Matthew Fayerbrother."

"Can we?" The commodore looked up with a changing face. The Reverend Matthew Fayerbrother? Why, that was what they had all the while been wanting. It was Matthew Fayerbrother who had been so specially nominated to them in the first place. He started up from his chair and clasped his hands together. "Can we?" he repeated, eagerly. "Can we have him—really—after all?"

"Have him?" cried the Reverend Mark. "Yes, you can have him, if you'll call him. Look here. Sit down till I tell you about him." He motioned the commodore back into his seat.

Then, still standing on the rug, with plenty of room to swing his arms, and in terms that rapidly proved his eloquence by no means exhausted, he began to speak of his brother. He described him as he appeared in his daily life, a man who, to begin with, looked every inch the clergyman he was, and all whose words and ways were dignified and clerical. And then he went on to tell of his simple, genuine character, and his uncompromising virtue, his love for his profession, and his unselfish devotion to his work, his scholarly ability and learning, his stern sense of duty and lowly estimate of himself that had kept him so long in a place that was unworthy of him, and—at the last—his lonely, widowed life, his poverty, his needs, and the speaker's earnest wish that some change for him might be managed.

To all this, spoken as a man like the Reverend Mark was likely to speak in the cause of one whom he dearly loved and fervently believed in, the commodore listened with an eagerness that presently deepened into joy, and at length took the form of quiet ecstasy. He had recognized the picture in the first quick strokes of outline the other had drawn; and then he had sat and watched the portrait grow with the keen delight of him who sees his own fond ideal take full shape and color beneath the hand of a master. *This* was the Reverend Matthew Fayerbrother whose name had been prayerfully selected from among all others; whose letter he had read and pondered; who was to be (the commodore believed it at this moment more firmly than ever before) the future rector of the parish. He was well content now to know that the name of the man before him (wonderful fellow though he was) was Mark and not Matthew, at all.

"And what I want you to do," the Reverend Mark concluded, "is to *call him*. You may take my word for it that you want him."

"Want him!" shouted the commodore, striking his hands upon the chair-arms with all his might. "I guess we do want him!"

He sat a moment, nodding his head and dwelling brightly upon what he had heard. Then he asked quickly:

"When do you suppose he will come down and preach for us? Could he come next Sunday, do you think?"

"No," said Mr. Fayerbrother, bluntly, "I don't."

He stood and pulled at his mustache for a moment.

"My dear sir," he went on, "that's just the point of it. My brother Matthew wouldn't go anywhere candidating to get himself the best parish in the country. That was why he wouldn't come down here. He took a notion, at the last moment, that you wanted him for a candidate."

"Is that so?" murmured the commodore; and for an instant he sat regarding his conception of the Reverend Matthew with accumulated awe and admiration. But then his countenance fell. "How *will* we fix it, then? They won't call him without seeing him. They've always been set on that."

"O, yes, they will," impatiently declared the clergyman. "You tell them what I say about him. I wish I had 'em here now. I'd get a call out of them inside of fifteen minutes."

"Upon my soul," uttered the commodore, "I believe you would. Can't you stay over and see them? There's a vestry meeting to-morrow night."

"No; I must go to Boston in the morning. But *you* tell 'em. Tell 'em just what I have told you."

"Well," agreed the commodore doubtfully, "I'll try." And this substantially ended the conversation.

But after the clergyman had gone the next morning, the commodore, as he anxiously considered the matter (not yet having taken further counsel of any earthly being), became thoroughly convinced of the impossibility of persuading the vestry, when they should have learned that he was other than they had supposed, to extend a call to the Reverend Matthew Fayerbrother without seeing him. They would declare themselves willing to listen to him if he would come and preach for them; and if they liked him, they would then gladly invite him to a permanent stay among them; but as for calling him *without* seeing him, they would insist that this was out of the question. And as the Rev-

erend Matthew himself, it was certain, would with equal obstinacy refuse to visit the parish on such terms, the matter, so far as he was concerned, would be virtually ended at the meeting that evening, a consummation which the honest commodore could bring himself to contemplate only with horror and wretchedness.

What, then, was to be done? Given, a parish that would not call a man before they saw him, and a man who would not be seen before he was called: required, to make the man rector of the parish. The problem stated itself as sharply to the commodore's mind as a sum in Bowditch. It seemed, on the face of it, an impossibility; yet, though sorely puzzled, the old sailor did not so regard it. The fact, also, was distinctly before him (like an answer written after the sum) that the man and the parish were thus to be brought together, since Providence had ordained it. There is such a thing as absolute faith outside of mathematics. The commodore believed as firmly in the solution of his problem as in the problem itself; and he believed that he himself was the person appointed to work out that solution. Hence he studied it still, seeking diligently to discover among its terms some small, over-looked quantity that would prove the key of the difficulty. Such a quantity, by and by, he was suddenly able to perceive. There was a certain simple fact by means of which the wished-for result might be brought about. The vestry still supposed that the clergyman who had officiated at yesterday's services was the Reverend Matthew Fayerbrother of Connecticut, and they would come to the vestry meeting fully prepared to extend to this gentleman a call. The warden had simply to remain silent and such a call would be forwarded to South Uppington, and, when accepted, would make the Reverend Matthew Fayerbrother legal rector of the parish, and the parish itself would have no power to repudiate the contract.

To such a course (the keeping of silence in the matter) the commodore at length made up his mind,—conscientiously and consistently it is he. insisted; whether wisely and well also, it may be left to final results to declare.

That evening, the vestry met at eight o'clock and on motion of Mr. Penniman, heartily seconded by the Honorable J. H. Van Tromp, it was unanimously resolved to extend a call to the Reverend Matthew Fayerbrother, of South Uppington, Connecticut, to become rector of the parish, at a salary of thirteen hundred dollars per annum and the use of the rectory. This resolution was, that same evening, beautifully written out by John Robert Day and given into the hands of the junior warden, that gentleman undertaking to see that it was properly forwarded.

One week later, a letter was received from the Reverend Matthew, formally accepting the call and announcing that he would be with them, for the first time, the fifth Sunday after Easter.

(To be continued.)

AT a recent Sunday school examination in England, the question was asked: "What is conscience?" and the correct answer given: "An inward monitor." To the query: "What is a monitor?" the answer came "pat:" "An iron clad!"

A WORD TO FATHERS.

BY THE REV. THEODORE L. ALLEN.

I.

The unit of social life, and of national organizations, is the family. A family is composed of individuals, but it is not a mere association or combination of individuals, few or many; nor is it a body corporate formed by legal enactment. Men associate themselves together in guilds, or clubs, or lodges, or parties, or other organizations, created by artificial rules, laws, or platforms, for some specific purpose; but corporations of this kind have no enduring, unchangeable basis, in the nature of things. They are the creatures of circumstance. Circumstances change, and the reason for the association ceases to exist, and it dissolves and passes away. But not so as to the family. It is not the product of human enactments, but of divine law and eternal order. Its origin is in the nature of things; hence its existence is not subject to the mutations of circumstances, nor to civil or political changes. Through all the conflicts and revolutions of the centuries, from Adam's day to the present time, the family has survived, and will survive, the same in all essential respects, to the end of time. And this by virtue of its inherent vitality, which nothing can destroy, save the extinction of the human species. For it is an institution deriving its being from the undying instincts of human nature, and is, in itself, a society held together by the indissoluble ties of consanguinity, affinity, and affection. And this society, thus originating in the eternal nature of things, and thus endowed with a never-failing vitality, is a self-multiplying society. Like the fruit trees that, at the word of God, grew from the earth, in the beginning, its seed is in itself, and it yields fruit after its kind. Families branch out from families in never-ceasing and ever-increasing numbers. Thus the family is the fontal source of the associated life of mankind in states and nations.

The nation rises ever out of the family. First, by the creation of God, there was a single family; from this one, other families came forth and multiplied into tribes; and tribes grew into nations. A nation, therefore, is a combination of families, rather than an association of individuals, for the purposes for which governments are instituted among men. Every home is a little kingdom within a kingdom, of which the father is the natural head, or king. This word is not used in any lordly sense, but simply as expressing the paternal authority, the father's right of government. In matters of State, in the affairs that pertain to the government of the commonwealth or the nation, the father acts, not for himself alone, but for those of his household, also, who cannot act for themselves. As a king, or the head of any government, is concerned in the conduct of international affairs for the weal of his kingdom or country, and for the interests of his subjects or people, whom his acts will surely affect, either favorably or adversely, so the father of the family feels and acts with respect to the small kingdom of which he is the head, as regards the conduct of the political affairs of the country of which his household is a constituent part. He bears a similar responsibility and a corresponding authority. And these are inherent in its relationship.

As to the civil or political relations of men, they are conventional, either such as are formed by agreement or compact, in which case the authority of the rulers is conferred by constitutional provisions; or, else, such as have grown out of what was, at first, an assumed headship, afterwards maintained by force, and ultimately upheld by custom, and sanctioned by the tacit consent of the governed. In this case the authority of the rulers has no foundation to rest on, save that of hereditary right, and the traditions and conservatism of the people. In either case, whether the government be a monarchy, or one founded on a constitution, in whole or in part, the authority may be abrogated, and the relation be dissolved. But not so as to the paternal relationship, authority, and responsibility. This is a relation founded in nature. It cannot be dissolved. Neither can the authority arising out of it be annulled, nor the responsibility it imposes be set aside, except by act of God who Himself founded the family and gave the constitution under which it exists. That constitution vests the government of the family in the father, and not only does it give the right, it imposes the duty also. Hence a father has a duty to perform with respect to the education, training, and discipline of his children, which he cannot shirk or delegate to others without guilt.

If, as the head of the family, the father may, in point of authority, be likened to a king, there are other respects in which the likeness fails. The intimacy and tenderness of the paternal relation are wanting between the king and his subjects; while the father is a king, he is a father-king. His subjects are his own children. He is responsible for their being, and to the extent of his ability to form their characters aright, he is responsible also for their course of life, and for their eternal destinies as well. His government, in its spirit, in all its laws, and in its acts, to be true to the paternal character, must be administered in love, and with a wise discretion and foresight, having constant regard to the welfare of his offspring, present and future, temporal and eternal. No duty that in the providence of God is devolved upon a man, is more imperative than this—the proper education, discipline, and training of his children. It is a duty which he owes to his offspring, to his country, and to his God.

To his country, because the character of the social and national life of a people ever must be what the homes of the land make it. If the homes send out into the world young men and women of high aims and noble characters, the social and national life will be correspondingly pure and elevated. On the other hand, if the homes send out young men and women of dissipated habits, loose morals, and depraved characters, the social and national life will be correspondingly low and corrupt. For the stream will not rise higher than the source whence it issues, nor can a poisoned fountain send out pure and healthful waters; and the homes of a land are the sources whence issue the streams that meet and mingle in the various relations and associations that constitute its social, industrial, commercial, and political life. This being so, it follows that national safety and thrift depend more upon well-ordered, wisely-governed, and properly-disciplined homes, than upon any other institution or agency whatsoever.

OPINIONS OF THE PRESS.

Church Bells (Davenport).

THE NEW DEPARTURE.—The triumph of Dr. Brooks means, to some, that the Church has passed through a revolution. She has abandoned what is called her old and narrow ground, and, by the voice of a majority of the bishops, taken a new departure. Henceforth, for the Episcopal Church to enter a town for mission work where a Christian minister is already preaching, may be regarded as an impertinence. The basis once promulgated for unity, contains no longer the Historic Episcopate. The Episcopal Church as a distinctive body in the midst of the rival sects is no more. It is held that "we have nothing to offer which the others have not." The brilliant Boston pulpit-orator, backed by the power of the press and public popular opinion, has led the whole Church, by the final voice of the House of Bishops, into the unbounded field of Broad Churchism, into what a Unitarian calls a radically inconsistent position. Consistency now seems to demand that our chancels and altars should witness to officiating ministers of all denominations. Those of other Communions expect that Bishop Brooks will burn all barriers away and make this branch of the Church, so far as the apostolic fellowship is concerned, like the Methodist Episcopal Church, leaving the Roman branch the only witness to Apostolic Succession. Now the practical thing to do is to merge the P. E. Church into the M. E. Church; let the mother go home to her daughter.

Church Eclectic.

THE SITUATION.—THE LIVING CHURCH "on the situation" says:

> In the Declaration of Unity of 1886, we see them (the bishops) unanimously concurring in the statement that both the Catholic creeds and the Episcopacy are fundamental to the existence of the Church, and a part of the Divine *depositum*. It is absurd to suppose that there has been any such change of conviction in that venerable body as would lead even a small minority to challenge or deny that solemn statement. And it is to be observed that it is an exclusive statement. It implies that there is no room in the Church for those who will not accept it.

Well, it is some comfort to know that if that declaration is to be controverted, its chief opponent will not have the Lower House for his arena of battle. The bishops cannot much longer be a sort of "close corporation" or esoteric society, depending on their "personal influence" with each other. It may not be a very long time before we hear the cry of "bad faith" from one side or the other; for the Rationalistic Propaganda in "our Church" has become a fixed fact, and a most aggressive one, as will soon be found. In legislation, "Broad Church" will make the most of a "bare majority," as the world does, and even a Church paper will treat a vote of less than half the clergy canonically belonging to a diocese, as "all but unanimous."

The Guardian.

THE REREDOS.—All's well that ends well, and we are sincerely grateful to the assailants of the St. Paul's reredos for the aid they have given to establishing beyond dispute the force of the episcopal veto under the Public Worship Regulation Act. The reredos itself was not in danger, for if the judgment of the House of Lords had gone the other way it would only have decided that the Bishop had not sufficiently considered "the whole circumstances of the case." A further inroad would thus have been made on Bishop Temple's time, and a temporary triumph given to a few exceptionally foolish persons, but this would have been all. He would have taken care in his next statement to use more general language, and in particular to omit all reference to the case of "Phillpots *vs.* Boyd," but his judgment on the facts would no doubt have been the

same. St. Paul's would still have had its reredos, and the only result of the proceedings would have been to teach bishops the necessity, when proceeding under the Public Worship Regulation Act, of giving less detailed reasons for what they do. This is all that the promoters of the suit would have got, had the House of Lords decided in their favor. It argues very great liberality—of purse—to be willing to spend so much in order to secure so little.

Irish Ecclesiastical Gazette.

The Judicial Committee of the House of Lords have refused to interfere with the reredos in St. Paul's, which will now stand, the Church Association notwithstanding. It is a remarkable fact that the Protestant Emperor of Germany expressed his high approval of it on the Sunday when he worshipped in the cathedral. Being informed that there was an agitation for its removal, he expressed his astonishment, and said they might as well think of pulling down the dome. Strange to say, no fresh cases are reported of the reredos being an occasion for idolatrous worship.

SPECIAL COMBINATION OFFER.

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THE GARDEN.

This month there is plenty to do in the ont-door garden, and there should be plenty to enjoy in flowers, fruits, and vegetables. In the early part of the month, spinach seed can be sowed for using in the fall, so, also, radish and cress. The winter radish can also be sowed for winter use. Cos lettuce sowed now will make good heads for fall.

Many kinds of flowering plants can be propagated quickly at this season. Sow seed of mignonette for winter blooming. Geraniums for the window or greenhouse for winter can be re-potted this month, cutting back the tops, reducing the ball of earth and giving fresh soil and pressing it in firmly with a stick; water gently for a few weeks until growth starts vigorously. Re-pot callas, giving them all fresh soil; as soon as growth starts, give water freely.

In a cool, shady border, where water can be supplied, many kinds of perennial seeds can be sown now and be brought forward so that they will be sturdy little plants by winter. Pansies, Sweet Williams, pinks, Chinese pinks, hollyhock, columbine, larkspur, Canterbury bells, foxgloves, and others, may be started.

The garden now should appear at its best, without weeds, and neat in every part.—*Vick's Magazine for August.*

THE MORNING GLORY.—Few plants are more easily cultivated, and very few, if any, add more to the dainty grace of window or garden, than some of our very common climbers. Take the old-fashioned morning glory, what more delicate and dainty than its almost transparent, numerous, and many-hued blossoms? From June white, through all the delicate shades of pink to deep dark crimson; from crimson to the darkest shade of purple; from purple down through all the shades of blue to white again, to say nothing of the striped ones, white ground with many shades of pink, crimson, and blue stripes. Planted out doors, the morning glory may be utilized to cover old buildings or dilapidated fences. Have you a veranda you wish to enclose, making a cool, shady retreat from the summer sun? To accomplish your object quickly and cheaply, spade a narrow trench the whole length of the veranda; make the soil rich: sow morning glory seed thickly in the prepared trench, and string twine from the top of the veranda to the ground, six inches apart. Secure one end of twine to the veranda by small nails, allowing string enough to reach the ground, make the other end fast to wooden pins which can be driven into the ground. Or, if the expense is no object, a much neater, more satisfactory trellis can be made by stretching wire fencing (such as is used for poultry yards) along the side of the veranda, in place of twine. Strings and wire do not make as artistic trellises as can be made from twigs and small branches of trees in their natural form, but many people can easily obtain the twine or wire, who could not possibly get the more natural material.

But to return to our morning glories. After they are a foot or more high, a good mulch of leaf-mold or chip dirt will be of great benefit to them. If well mulched and given plenty of water, the leaves and blossoms will be "immense." And if a little care is exercised to turn some of the buds from the outside towards the enclosed veranda, the blossoms will remain open all day.

Old-fashioned as it is, nothing is more dainty and sweet for a winter window climber than the morning glory. Make an arch of two feet wide wire fencing over a window, and at the two ends set pots of morning glories. If you make the soil rich and give plenty of water, it will soon be a bower of green, and you will have to be an exceedingly early riser to get up ahead of the "glories." In the house their beauty does not fade in an hour or two, but they remain open all day. Florists now offer morning glory seeds especially for winter flowering, but the seed saved from the glories that have made the summer mornings glorious will grow and blossom in the house.—*Vick's Magazine for August.*

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